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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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BENGAL LAMPS

THEY STAY BRIGHTER LONGER

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1935-39. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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INDIAN REVENUES

The combined revenue and expenditure of the Government of India and of all the States for 1950-51 are Rs. 711·5 crores and Rs. 713 crores respectively, leaving an estimated nominal deficit on revenue account of Rs. 1·5 crores, according to a consolidated picture of Indian finances presented to the Indian Economists' Conference.

The data, covering the finances of the Central Government, the nine Part A States, seven Part B States (excluding Jammu and Cashmir) and the nine Centrally administered Part C States, was compiled by Dr. N. A. Sarma, an officer of the Reserve Bank of India at Bombay, who read a paper at the conference.

This is the first time it has been possible to consolidate the public finances of the country, except for the finances of the municipalities, district boards and other local authorities. Hitherto there were about 600 Indian States of widely varying size and population, and the analysis had to be confined to the budgets of the Government of India and of the Indian provinces.

The total tax revenue of the country, according to Dr. Sarma, is Rs. 571 crores, or 80 per cent of the total revenue. Income taxation (including agricultural income-tax) accounts for Rs. 172 crores, or 30 per cent of the tax revenue.

On the expenditure side, security services cost Rs. 311 crores, or nearly 44 per cent of the total expenditure. This includes the Defence expenditure of Rs. 168 crores (eight crores of which has been budgeted in respect of the integration of Indian States forces). The cost of social services is Rs. 139 crores, or nearly 21 per cent of the total expenditure.

The provision for social services in the State budgets is Rs. 124 crores, as against an expenditure on security services of Rs. 106 crores.

Estimated net investment in 1950-51 of th Central and State Governments works out a Rs. 225 crores, inclusive of investment ex penditure charged to the revenue account Estimated disbursements on capital account of the Central and State Governments fo 1950-51 are Rs 152 crores and Rs. 111 crore respectively, and their over-all deficit is Rs. 81 crores.

The effect of States' mergers on the finance of Part A States is generally felt to be un favourable as revenue collections in merged areas are less than expenditure commitments. Orissa seems to be particularly effected, as its financial resources were already very limited and as the merged areas are very backward. (To illustrate, income-tax collections in th merged States amount to only about Rs. 1 lakhs). State Governments are faced with th problem of gradually raising administratio levels and improving social services in thes merged areas.

For 1950-51, the gap between revenue an expenditure in respect of territories merge with Bombay, Orissa and Madhya Pradesh i estimated at Rs. 549 lakhs, Rs. 100 lakhs an Rs. 45 lakhs respectively. The Union Govern ment, adopting for the purpose the recom mendations of the Indian States Finance Enquiry Committee, has agreed to provid some financial assistance equal to the excess o Federal revenue over Federal expenditure i the merged area, or half the income-tax collec tions in the merged areas, whichever is large

Discussing Part B States, Dr. Sarma state that the scheme of financial integration place continuing States and States Unions in th same position as Part A States *vis-a-vis* th Centre. As from 1950-51 they are also entitle to a share in income-tax, food subsidies development and other grants-in-aid, and loan from the Centre. Two difficulties faced by th Unions of States are that they have inherite a wide variety of systems of financial contro and their administrative personnel are no

ual to the responsibilities of the new set-up. a integrated system of financial control upled with efficient audit, is now being ilt up.

Expenditure on revenue account of the ates, at an estimated total of Rs. 375 crores 1950-51, is higher than that of the Central overnment itself at Rs. 338 crores. This gnificant feature of Indian federal finance is ought into relief after financial integration. a the other hand, in the financial structure other federations (U.S.A., Canada and ustralia), Federal revenue and expenditure ceed combined State and local revenues and penditure.

COST

It has cost the Government of India s. 2,000 to reply to a question asked by Mr. eroze Gandhi during the last budget session Parliament.

The reply, which was given in a statement id on the table in Parliament today, says at on an average a reply to a question costs s. 60

Mr. Gandhi had asked (a) About the expenditure incurred by Government in answering questions in Parliament in 1948 and 1949; b) What additional staff, if any, has been ppointed for the purpo e in each Ministry and) What is the approximate expenditure involved in answering this question.

The reply, which was held over, as information was being collected, says (a) Expenditure uring 1948 was about Rs. 1,92,900 and 1949 s. 2,43,400. (b) No additional staff is mployed to do solely this work (c) Rs. 2,000.

The basis of calculation is explained as the time spent by officials in various Ministries n preparing the material for reply to question."

* * *

Mr. Feroze Gandhi, we believe, is the Prime Minister's Son-in-law. He has cost us Rs 2000 by asking his purposeless question. He wants perhaps that whatever father-in-law does should not be questioned. Ed.

BAD TEMPER

When your temper is really bad—eat a good meal, or run as fast as you can, or go on a shopping spree.

This is the advice of a group of professors after intensive studies of angry outbursts in men and women, states *Reville.*

The professors did their investigating among 200 students at Columbia University, New York, and State College, Oregon.

All the students are normal types. But all would, from time to time, fly into a passion—just as you do.

It was found that most women lose their tempers when annoyed or irritated by people.

Men, however, are much more likely to flare up over the misbehaviour of non-living objects.

They will call a poor motorcar bad names because it won't start up.

Tripping over a stone, they will have their revenge by cruelly kicking the stone!

They will furiously shake an empty slot machine or assault an unco-operative telephone.

This means that the male temper is far less rational than the female.

The professors observed that the average temper outburst lasts 15 minutes. And while the average man becomes infuriated six times weekly, the average woman becomes infuriated three times.

To return to cures for the tantrums, the professors say that 50 per cent of the worst cases occur before meals when folks are hungry.

So when next you feel mad, go and eat like mad.

Anger can also be expelled by violent exercise, such as running, ball punching and skipping.

And the ladies (lucky things!) can, it is stated, work off their fury by some brisk buying in the stores!

The Rationalist.

Monday 1-1-1951.

ASHES

Writing on the 29th we cannot but obey the Presidential mandate and think and write about ashes, the ashes of Sardar Patel, or rather, the ashes which were Sardar Patel.

The ashes, we are told, are being taken in a decorated first class saloon through Gujrat, by bedecked plane to Delhi, and thence to Allahabad, to be dropped at the confluence of the three rivers.

Is there any spiritual potency in the ashes for so much parade, as in Nepal Baba's powder? Even that has been declared worthless by the Orissa Government's so called experts. Will the Science Congress experts in Bangalore appoint a Committee and examine if there is anything sacred or secular in the ashes?

The ashes as such are ashes. The honour which Sardar Patel had earned as a personality, was by psychological extension passed on to his brown body composed of limbs, and is now further extended to the ashes which the burnt body has left behind.

The pugnacity, the self-will, the arrogance, the wisdom, the masterfulness which was Patel is all now reduced to ashes! Patel *was*; the ashes *are*! And the ashes also will get lost in the sea, and mankind marches on,—from war to war, from pleasure to pleasure, from pain to pain, from perdition to p dition!

It is rather strange that the greatest amo us, as well as the smallest, become, in the e no more than ashes. Be it Napoleon, be Jesus Christ, be it Abraham Lincoln, be Mahatma Gandhi, be it Aravinda Ghosh, it Sardar Patel, whatever they may have be during life, in the end they are ashes! W not they remain eternal, frozen, with petrifi bodies, as in Madame Tussaud's wax-work

The Christian burial service observ "Dust to dust, ashes to ashes." The Vec ritualist observes,

ಸೂರ್ಯಂತೆ ಚಕ್ಷುರ್ಗಚ್ಛತು ವಾತಮಾತ್ಮಾ ದ್ಯಾಂಚಗಚ್ಛ ಪೃಥಿವೀಂಚಧರ್ಮಣಾ । ಅಪೋವಾಗಚ್ಛ ಯದಿತತ್ರತೇಹಿತ ಮೋಷಧೀಷ್ವಪ್ರತಿತಿಷ್ಠಾಶರೀರೈಃ ॥

सूर्यं ते चक्षुर्गच्छतु वातमात्मा द्यांच गच्छ पृथिवीं च धर्मणा । अपो वा गच्छ यदि तत्र ते हित ओषधीषु प्रतितिष्ठा शरीरैः ॥

"Let your eye go to the sun, your life-brea to the wind. According to your merit, go the skies, or become one with the earth, or that is more suitable go and join the waters the Ocean."

That is the end of our bodies! But ho much men make of them during their live Stalins, Maotse-Tungs, Trumans, Nehru plan and seek to achieve their wildest whim without realising that it is all like writing water!

Shakespeare extols,

"What a piece of work is man! How nob in reason! How infinite in faculties! In for and moving, how express and admirable! I action, how like an angel! In apprehensio how like a God!"

The man who said it is no more. There is even a doubt whether Shakespeare did exist!

Our own wise men are more thoughtful. ays Bhartrihari,

ಆಯುರ್ವರ್ಷಶತಂ ನೃಣಾಂ ಪರಿಮಿತಂ ರಾತ್ರೌ ತದರ್ಧಂಗತಂ
ತಸ್ಯಾರ್ಧಸ್ಯ ಪರಸ್ಯ ಚಾರ್ಧಮಪರಂ ಬಾಲತ್ವ ವೃದ್ಧತ್ವಯೋಃ ।
ಶೇಷಂ ವ್ಯಾಧಿ ವಿಯೋಗದುಃಖಸಹಿತಂ ಸೇವಾದಿಭಿರ್ನೀಯತೆ
ಜೀವೆ ವಾರಿತರಂಗಭಂಗಚಪಲೆ ಸೌಖ್ಯಂ ಕುತಃಪ್ರಾಣಿನಾಂ ॥

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गभङ्गचपले सौख्यं कुतःप्राणिनाम् ॥

Life is said to be 100 years long. Half of it gone in the darkness of night. Of the other alf part is comprised of boyhood, and part f old age. The remnant is harassed by isease and sorrow, and is spent in earning a velihood. While life, thus, is brief and elusive like the ripple of an ocean wave, what can one find to enjoy in it?"

Again,

ವ್ಯಾಘ್ರೀವತಿಷ್ಠತಿ ಜರಾ ಪರಿತರ್ಜಯಂತೀ
ರೋಗಾಶ್ಚ ಶತ್ರವ ಇವ ಪ್ರಹರಂತಿದೇಹಂ ।
ಆಯುಃಪರಿಸ್ರವತಿ ಭಿನ್ನ ಘಟೋದಿವಾಂಭೊ
ಲೋಕಸ್ತಥಾಪ್ಯಹಿತಮಾಚರತೀತಿ ಚಿತ್ರಂ ॥

व्याघ्रीवतिष्ठति जरा परितर्जयन्ती
रोगाश्च शत्रव इव प्रहरन्ति देहं ।
आयुःपरिस्रवति भिन्नघटादिवाम्भो
लोकस्तथाप्यहितमाचरतीति चित्रं ॥

"Old age stands threatening like a tigress. Diseases, like enemies, batter the body. Life trickles away like water from a cracked pale. And yet men indulge in senseless deeds."

(To be continued.) *Editor.*

HISTORY OF MYSORE

AND THE

YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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SAME BODY

The young medical student wished to be completely up-to-date. "These books on anatomy are all over eight or ten years old," he complained to the professor. "Aren't there any more recent ones?

"They are still fairly valid," replied the professor. "You know, there have been very few new bones added to the body in the last ten years."

"WHERE ARE YOU?"

Two loafers were killing time in idle conversation. "Sam," asked one, "if you were going to be killed, would you prefer a shipwreck or an æroplane accident?"

"Reckon I'd take the shipwreck," answered Sam reflectively. "Why a shipwreck," asked the other.

"Well, if you're in a shipwreck." explained Sam, "there you are; but if you're in an æroplane accident, where are you?"

NOT SO EASY

The politician's confidential henchman was reporting to him. "Some of your constituents are beginning to disagree rather seriously with you," he said. "Well, keep a close record on them," instructed the senator, "and when enough disagree with me to form a dependable majority, I'll turn about and agree with them."

WORSE THAN THAT

Auntie did not have much success in winning the little boy's affection. "Will you kiss me if I give you a penny?" she asked him.

"Huh, a penny!" he granted in disgust. "Why, I get that much for taking castor oil."

"WHAT MORE?"

A Welfare officer was interviewing a mother of thirteen children. "It's incredible," she said. "How on earth do you find time to look after so many by yourself?"

The mother replied without hesitation "When I had only one child, it took all my time, so what more can thirteen take?"

SPECIALISING

"I have a male canary and a female canary How can I tell which is which?" asked a woman who had just entered the bird shop.

The proprietor suggested: "Just put a mal worm and a female worm and the femal canary will eat the male worm."

"But," said the woman, "how can I tell male worm from a female worm?"

The man drew himself up haughtily "Madam," he said, "this is a bird shop. As the man in the worm shop."

INDIA CONTRIBUTES

Prime Minister Nehru gave details in Parliament of the contributions paid by India to the U.N. and its specialised agencies in 1950.

These are: U.N. Rs. 5,04,55,000; I.L.O —Rs. 1,95,912; F.A.O.—Rs. 10,53,000 U. N. E. S. C. O.—Rs. 13,53,051; W. H. O Rs. 10,90,300; International Civil aviation Organisation—Rs. 3,26,326; Universal Post Union—Rs. 36,611 approximately; International Tele-Communications Union—Rs 4,31,325; International Meteorological Organisation—Rs. 18,010: International Bank and the International Monetary Fund—400 million dollars each. In the case of the fund only 2 per cent has been paid so far.

GOVERNMENT SERVICE

In all 2,70,927 persons were in the service the Madras Government during the year)49-50. The cost of the services for the year as Rs. 1,501·42 lakhs

There were 4,429 Gazetted posts and 66,493 non-gezetted posts. The latter figure ıcludes 1,06,388 in village establishments. Of ıe Gazetted services 60 belonged to I.C.S. ıd 55 to I.A.S ; the number of other All-ıdia Services was 106 : and the strength of ıe Provincial Service being 4,208.

The cost of the Gazetted services came to s. 202·85 lakhs. This figure includes a sum f Rs. 5.03 lakhs being the salaries of H. E. ıe Governor, Ministers, Speaker, Deputy peaker, President and Deputy President and lembers of the Legislature.

The subordinate ministerial and inferior ervices numbering in all 1,60,110 cost the Government Rs. 948.00 lakhs ; while that of illage establishment was 170·65 lakhs.

The amount of pension paid during 1949-0 was Rs. 179.92 lakhs which included the ontribution payable under I C.S. family ension and contributi n to Central Revenue owards pension, etc., of military officers in espect of civil employment. 37,791 pensioners 153 of I.C.S., 283 of other All-India Services ınd 1,205 of Provincial Service, 36·094 of Sub-Ministerial and Inferior Services and 56 mili-ary officers in civil employment) drew pension during 1949-50.

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SOCIALISED MEDICINE

When a patient enters a certain doct office in North Carolina and sits down for a consultation, the physician unobstrusively reaches across his desk to a three-minute hour-glass. Without saying a word, he turns it over and starts the sand running. The consultation proceeds as usual—not a word about the hour-glass until all the sand has run into the lower half. Then the doctor points at it and says : " Three minutes. If we had socialized medicine your time would be up. In England today three minutes is all the time a doctor can give to the average call. Just three minutes ! "

MICROBES' DOUBLING

Pranksters in an insurance office gave a new actuary the following problem to solve. Two microbes were placed in a quart jar at exactly two o'clock. The number of microbes doubles itself every second. The jar is full at exactly three o'clock. At what time was it half full ?

The actuary started multiplying 2 by 2, 4 by 4, 16 by 16 and his figures were getting to be astronomical, when an older actuary tipped him off by pointing out that the answer was " one second to three " !

REPRINTS AND BOOKLETS.

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SCIENCE CONGRESS

Speech of His Highness Maharaja Sri Jaya Chamaraja Wadiyar Bahadur, G.C.B., G.C.S.I., Maharaja of Mysore, on the occasion of the Inauguration of the Thirty-Eighth Session of the Indian Science Congress and the First Meeting of the Pan-Indian-Ocean Science Congress at Bangalore, on 2nd January 1951 at 9 a.m.

"The Honourable Prime Minister, Dr. Chandavarkar, Professor Mahalanobis, Professor Bhabha, Delegates to the Indian Science Congress and the Pan Indian Ocean Science Congress, Ladies and Gentlemen,

I deem it a rare privilege to preside on this occasion when distinguished scientists from many parts of the world have assembled to take part in the deliberations of this Congress, and I am happy indeed that the Prime Minister of the Republic of India is among us to day to inaugurate the Thirty-Eighth Session of the Indian Science Congress and the First Meeting of the Pan Indian Ocean Science Congress. His presence here on this occasion in spite of the most urgent demands which affairs of State must make on his time and only a few hours before his departure from this country to attend the Conference of Prime Ministers of Commonwealth Countries at London, is but one more proof of his abiding interest in the development of scientific research in India.

It is indeed a pleasure to know that so many experts from several foreign countries and from different parts of India have gathered for this Congress. We have here this morning many of the delegatesw ho attended the International Conference on Elementary Particles very recently held in Bombay, while delegates from Australia, Burma, Ceylon, France, Holland, Italy, Madagascar, Malaya, New Zealand, Pakistan, Portugal, Sweden, the United Kingdom and the United States have all honoured us with their presence. I am confident t their active participation in the lectures discussions which have been arranged for next seven or eight days will make a not contribution to the advancement of Science its bearing and relation to the seryice mankind.

The importance of this occasion is enhan by the fact that delegates from the countr bordering the Indian Ocean will be meeting conference for the first time to discuss a endeavour to solve scientific problems of co mon interest. The credit for arranging suc conference must go to the Prime Minister whose advice and initiative this first sessi of the Pan Indian Ocean Science Congress being held. It will be remembered th scientists from countries bordering the Paci Ocean have already held seven sessions a that their conferences have borne very fruitf results. I have no doubt that notable succe will also be achieved by the Pan Indian Oce Science Congress.

It is heartening indeed to learn from th programme of work set before the Congre that you will not only be having discussio on topics of purely scientific interest but tha you will be paying equal attention to the co sideration of many problems in applied scienc the solution of which will materially con tribute to the prosperity of our country. find that the most pressing problem of th country today, namely, Food, will figu prominently in your deliberations. The impo of food from other countries imposes a heav drain on our financial resources, and mone which is so urgently needed for vital project in our schemes of National Planning, has ha to be diverted for the purchase from abroad o grain to feed the nation. It is imperative tha we improve our agricultural practices in th light of what modern science advises; th fertility of our soils has to be considered an every possible effort made to prevent soi

osion; the considerable damage caused to our ops by insects and pests and also by weeds, s to be vigorously checked. I am glad deed to note that you will be holding dis- ssions on all these important aspects of ricultural development.

Science has also to play a prominent part in e national fight against disease. The Sulfa ugs and other antibiotics like Penicillin and reptomycin and the potent chemicals that able us to fight Malaria, which takes such heavy toll every year in this country, have med man with powerful weapons in this mbat. Your deliberations on the results of cent research in the use of these drugs will lp the good work in these important branches medical aid.

The development of power is another pro- em of vital importance, the solution of which ould greatly aid industrial progress and tional prosperity. Until such time as ientists are able to harness atomic power for aceful purposes, we shall have to rely mainly power drawn either from coal or water. he outcome of your deliberations on this bject (which includes discussions on the anufacture of synthetic petrol) will be atched with the greatest interest.

I need hardly add that in the context of ational Planning, and more particularly in e work of the Planning Commission which e Prime Minister has recently constituted nd which must indeed form the bed-rock on hich the economic recovery and advancement f the country is to be built) the outcome of our labours can be of the greatest importance. 'or it is the progress of scientific research which must furnish a broad perspective of information to any planning body, and the rapidly developing knowledge of science and technology to-day must indeed be a cogent and vital factor without which any planning may prove a hazard.

Bangalore was the venue of the Indian Science Congress in the very recent past, and the fact that we have again, in the space of just five years, had the nonour and the privilege of welcoming to this City the delegates to this most important and distinguished Scienti-fic Conference is in no small measure due to the efforts of the Director of the Indian Institute of Science to whom we are all very greatly beholden in this connection, and who has spared no pains in making the complicated and detailed arrangements for the holding of the present sessions of this great Congress.

I do hope that in spite of scientific deliberations of an engrossing nature, you will find time to visit places of historical and archæological interest in Mysore State which have always attracted tourists from all over the world. I am glad to see that the Reception Committee has organised a few social functions and entertainments to provide adequate relaxation from the strenuous programme before you; and I am sure that the personal contacts made here will help to form new friendships and to strengthen those already existing between scientists of so many different countries.

Science is international in its ideals and scope. May this Congress of Science and Scientists promote international amity and goodwill and contribute to the welfare of the common man!

I have now great pleasure in requesting the Prime Minister, Sri Jawaharlal Nehru, to inaugurate the Thirty-Eighth Session of the Indian Science Congress and the First Session of the Pan Indian Ocean Science Congress."

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Monday 8-1-1951.

ASHES

II

When last year Sardar Patel had to force-land when flying from Delhi to Jaipur, foul play was suspected and a committee was appointed to check the conduct of the pilot. And a grateful public presented a golden aeroplane to the Sardar on his presumedly lucky escape.

But this time Dr. Gilder and his colleagues at the bedside of the Sardar could not be made suspect. They were all trusted ministrants. They were however unable to defy, prevent, or even to foresee death. That was the measure of their scientific knowledge. They could do nothing in the face of Death.

For, after all, the human body is a human body. Not all the science of these millions of years could save it from death. And not all the science of the next million years can do so.

But those who have a little so-called success in life are apt to forget it. They are apt to play with other peoples' lives, to send others to death. They forget the fact that they themselves are doomed.

And from the start to the finish according to the Sanskritist the body has nothing to be proud of.

ಕೃಚ್ಛ್ರೇಣಾಮೇಧ್ಯಮಧ್ಯೇ ನಿಯಮಿತತನುರಭಿಸ್ಫೀಯತೇಗರ್ಭವಾಸೇ
ಕಾನ್ತಾವಿಶ್ಲೇಷದುಃಖವ್ಯತಿಕರವಿಷಮೋ ಯೌವನೇ ಚೋಪಭೋಗಃ |
ವಾಮಾಕ್ಷೀಣಾಮವಜ್ಞಾವಿಹಸಿತವಸತಿ ರ್ವೃದ್ಧಭಾವೋಪ್ಯಸಾಧುಃ
ಸಂಸಾರೇ ರೇಮನುಷ್ಯಾ ವದತ ಯದಿಸುಖಂ ಸ್ವಲ್ಪಮಪ್ಯಸ್ತಿಕಿಞ್ಚಿತ್ ॥

ಕುಕ್ಷೇರಾಮೇಧ್ಯಮಧ್ಯೇ ನಿಯಮಿತತನುರಭಿಸ್ಫೀಯತೇಗರ್ಭವಾಸೇ

कृच्छ्रेणामेध्यमध्ये नियमिततनुरभिस्फीयतेगर्भवासे

ಕಾನ್ತಾವಿಶ್ಲೇಷದುಃಖವ್ಯತಿಕರವಿಷಮೋ ಯೌವನೇ ಚೋಪಭೋಗಃ |

कान्ताविश्लेषदुःखव्यतिकरविषमो यौवने चोपभोगः ।

ವಾಮಾಕ್ಷೀಣಾಮವಜ್ಞಾವಿಹಸಿತವಸತಿ ರ್ವೃದ್ಧಭಾವೋಪ್ಯಸಾಧುಃ

वामाक्षीणामवज्ञाविहसितवसतिर्वृद्धभावोप्यसाधुः ।

ಸಂಸಾರೇ ರೇಮನುಷ್ಯಾ ವದತ ಯದಿಸುಖಂ ಸ್ವಲ್ಪಮಪ್ಯಸ್ತಿಕಿಞ್ಚಿತ್ ॥

संसारे रेमनुष्या वदत यदिसुखं स्वल्पमप्यस्तिकिञ्चित् ॥

Meaning, "In the stage of the faetus the body has to be cooped up amidst the filth of the mother's bowels. In the stage of youth joy is mixed up with the frequent pain of separation or ill-health of the beloved. In old age one has to smart under the derisive contempt of the women one covets. Tell me then what happiness one can find in bodily life?"

Again,

ವಯಂ ಯೇಭ್ಯೋ ಜಾತಾ ಶ್ಚಿರಪರಿಚಿತಾ ಏವ ಖಲು ತೇ
ಸಮಂ ಯೈಸ್ಸಂವೃದ್ಧಾ ಸ್ಸ್ಮೃತಿವಿಷಯತಾಂ ತೇಪಿ ಗಮಿತಾಃ |
ಇದಾನೀಮೇತೇಸ್ಮಃ ಪ್ರತಿದಿವಸಸಮಾಪನ್ನಪತನಾಃ
ಗತಾಸ್ತುಲ್ಯಾವಸ್ಥಾಂ ಸಿಕತಿಲನದೀತೀರತರುಭಿಃ ॥

वयं येभ्यो जाता श्चिरपरिचिता एव खलु ते
समं यैस्संवृद्धा स्स्मृतिविषयतां तेपि गमिताः ।
इदानीमेतेस्मः प्रतिदिवसमापन्नपतनाः
गतास्तुल्यावस्थां सिकतिलनदीतीरतरुभिः ॥

"Those from whom we were born have all gone long ago. Those with whom we grew have also passed away and live only in our memory. And we ourselves are in daily expectation of death, like riverside trees which may collapse at any moment by the erosion of the sandy bank."

ಗಾತ್ರಂಸಂಕುಚಿತಂ ಗತಿರ್ವಿಗಲಿತಾ ಭ್ರಷ್ಟಾಚ ದಂತಾವಳಿಃ
ಬುದ್ಧಿರ್ನಶ್ಯತಿ ಲಭ್ಯತೆ ಬಧಿರತಾ ವಕ್ತ್ರಂಚ ಲಾಲಾಯತೆ |
ವಾಕ್ಯಂ ನಾದ್ರಿಯತೇಚ ಬಾಂಧವಜನೈರ್ಭಾರ್ಯಾ ನಶುಶ್ರೂಷತೆ
ಹಾಕಷ್ಟಂಪುರುಷಸ್ಯ ಜೀರ್ಣವಯಸಃ ಪುತ್ರೋಪ್ಯಮಿತ್ರಾಯತೆ॥

गात्रं संकुचितं गतिर्विगलिता भ्रष्टाच दन्तावलिः
बुद्धिर्नश्यति लभ्यते बधिरता वक्त्रञ्च लालायते ।
वाक्यं नाद्रियतेच बान्धवजनैर्भार्या न शुश्रूषते
हाकष्टं पुरुषस्य जीर्णवयसः पुत्रो प्यमित्रायते ॥

"As our years advance, the body begins to shrink, the footsteps begin to flounder, the teeth fall, the sight dims, deafness ensues, the mouth begins to water, nobody heeds our words, the wedded wife ceases to tend, and one's own son becomes an enemy. Hard indeed is the life of a man of decayed years."

Or suppose fortune has smiled on you, what hen ?

प्राप्ताश्चिरायुस्सकलाममदाश्च स्तताः किं
नृपतिं पदं शिरसिविद्विषतांततः किं ।
संपादिताः प्रणयिनो विभवैस्ततः किं
कल्पस्थिता स्तनुभृतां तनवस्ततः किं ॥

प्राप्ताधिपत्यस्सकलाभमद्या स्ततःकिं
न्यस्तं पदं शिरसि विद्विषतां ततः किं ।
संपादिताः प्रणयिनो विभवैस्ततः किं
कल्पस्थिता स्तनुभृतां तनवस्ततः किं ॥

"Suppose you have obtained riches and ould satisfy all your wishes; What then? Suppose you have crushed all enemies under our feet; What then? Suppose you have urchased the love of friends by your magni-icence; What then ? Or that you can keep your ody intact for all time : What then ? "

Or as Shankaracharya asks in a beautiful ouplet,

सुरूपंशरीरं नवीनंकलत्रं
धनं मेरुतुल्यं वचश्चारुचित्रं ।
हरेरंघ्रियुग्मे मनश्चेदलग्नं
ततःकिं ततःकिं ततःकिं ततःकिं ॥

सुरूपं शरीरं नवीनं कलत्रं
धनं मेरुतुल्यं वचश्चारुचित्रं ।
हरेरंघ्रियुग्मे मनश्चेदलग्नं
ततःकिं ततःकिं ततःकिं ततःकिं ॥

"You may have a beautiful body, a fresh wife, mountain-load of riches, charming gift of speech. If your mind has gone astray from God, what good is your body, what good is your wife, what good are your riches, and what good is the gift of speech ? "

So our body, even of the best of us, is no more than a passing speck of dust in the expanse of the universe. It is ephemeral, and contemptible. The sooner we realise that, and stop making fools of ourselves and others, the better. *Editor.*

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A PHILOSOPHICAL SPEECH

Dr. S. Radhakrishnan, General President of the Indian Philosophical Congress, said recently that if the world was to be saved from mounting chaos, we must find a new human order, where the human individual was not reduced to a mere object of scientific investigation, but was recognised as a subject of freedom.

He told the Silver Jubilee session of the Congress that "we must strive to be human in this most inhuman of all ages, when we are calculating the atomic strength of different peoples."

Dr. Radhakrishnan declared that when social organisation invaded the depths of human personality, when men were directed not only how to act, but how to think, human beings underwent "a terrifying process of falsification."

"This great betrayal of the human spirit will lead to the ultimate destruction of humanity," he said.

"In these days of disillusion, after two wars, as we are rehearsing a third war in the minds and bodies of men, a kind of intellectual listlessness is widely prevalent."

He, therefore, called on the philosophers of the world to "sustain the new world (a better world) with faith, to produce the men who subordinate national, racial and religious divisions to the ideal of humanity."

"True progress is derived from recognition of the possibility of creative acts in history and not from forces of evolutionary naturalism or economic determinism."

"In spite of the passing insanities of the world, the solitary thinkers are there working for another world. We can catch the sound, fainter perhaps than others, but persistent, the sound of things growing, of roots thrusting, of bonds bursting, of young men and women shaking off their chains and strivi to bring a new world into life, a world which the tormented peoples of the world m find peace and unity."

Dr. Radhakrishnan said that philosopl which was the fruit of contemplation, was t sign of freedom in a world of necessity. was freedom in the very awareness of bonda

"Philosophy should base itself on positi knowledge of actuality and not speculati idealism. It must base itself on facts of ou ward nature, facts of the individual mind a facts of spiritual life, what is without us, wh is within us, what is above us.

"While the Universe is a developing proce it is not self-explanatory. Science can tra the facts and their inter-connections, b cannot offer any explanation of the world attempts to describe.

"If science tells us anything, it is tl power of mind over matter, the mind whi exerts the whole energy of its varied being

Quoting Sankara, he said the whole cosm evolution was a gradual unfoldment of tl immense possibilities of the Supreme Spirit.

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"The orderliness and the growth in values, the transitions from matter to life, from life to animal instinct, from animal cunning to human self-consciousness, thence to spiritual wisdom illustrates the incorporation of fresh ideas and values in the cosmic process.

"It is correct in affirming that, in the study of his self and the world, man comes face to face with the soul and its nature, so profound, so complex, so full of hidden secrets and powers, that his intellectual reason betrays itself as an insufficient light.

"The very power of the soul cannot be grasped by logical reason."

Dwelling on the supreme realisation of human life, he said: "The human individual strips himself one ofter the other of the outer sheaths of consciousness until he is alone in the white radiance of a central and unique ecstasy.

"This is the fulfilment of man. This is to be with God. This is to be of God."

Attempts to rationalise the mystery, to translate into the language of concepts, had resulted in difierent versions, Dr. Radhakrishnan added.

Referring to India, Dr. Radhakrisl nan said that liberation from bondage was not real freedom though an essential step towards it. At a time of political defeat, he added, we had conceived a grossly exaggerated opinion of ourselves to induce self-confidence.

Complacency would prove our undoing, he declared, and urged the renewal and transformation of "our philosophy to include all that is perennially valid in the ancient system and express them in the ways that are relevant to the contemporary situation."

"Let us realise that life is perpetual rebirth," he said.

Earlier, in a reference to Sri Ramana Maharshi and Sri Aurobindo, he said they had spoken to us "in a world over-organised by ideological fanaticism, that truth is not exclusive or sectarian."

"India is not a country," he asserted, "but a state of mind, not a geographical expression, but a mode of feeling and thinking, a certain direction of human spirit.

"The spirit of India is a foe to every kind of fanaticism."

In this age of speed and atomic power, isolated national existence was impossible. "We are a part of the world, member of the whole, involved in its problems, inspired by its causes and troubled by its agonies." He, therefore, urged that "we should learn to live as members of the world community."

* * *

So said Dr. Radhakrishnan addressing the Silver Jubilee Session of the Indian Philosophical Congress. Politicians have got the knack of talking at length without conveying any meaning. The good Doctor shows that a dabbler in philosophy can vie with them. Real philosophers are very direct and very precise. Ed.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-40. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST.

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SOME JOBS

Tea tasting, smelling rotten eggs and weeping are all strange ways of making a living but the following is perhaps the strangest collection of odd jobs which pay handsomely too!

One of the funniest occupations is held by John Mellroy. He's a moustache eraser.

Employed by the New York Subways advertising Co., he has to go around all the underground stations removing rude drawings made by small boys (and others!) on advertising posters.

In 30 years, he reckons he has chipped 36,000 pencilled whiskers!

Forges Signatures

Most forgers end up in "the cooler," but not Saul Wollman.

He makes an honest living that way.

In his New York office he spends hours forging signatures for famous people who are too busy to sign their own names. He has sign thousands of film-star photographs to send fans, and once autographed a thousand baseba for the late Babe Ruth.

Recently, the quaint American occupation customer appeaser has been introduced into c of the big stores. His job simply means th he gets the sack!

Sack on the spot

If a customer has a complaint the custom appeaser is called in.

He gets a good dressing-down in the presen of the customer, gets the sack and is immed ately thrown out on his ear.

The customer, meanwhile, feels well satisfi and departs with a higher opinion than befo of the firm's integrity.

And what of the customer appeaser? I just waits in a cafe across the road until th coast is clear. Then he returns to his po ready again to earn his living by getting th sack!

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EPIGRAMS

George Bernard Shaw, with his brain as active in the last year of his life as it was in his heyday, chaffed: "A doctor's reputation is made by the number of eminent men who die under his care"—an epigram which proved to be almost the last spark from the aged wit and dramatist.

Perhaps the prize "bull" of the year was made by the veteran Hollywood motion picture producer, Sam Goldwyn, who told the world that "A verbal contract is not worth the paper it is written on!"

Truman, President of the United States, who can be epigrammatic on occasion, defined a bureaucrat as "a man or a woman who works for the Government in a job that somebody else wants."

President Truman also told reporters that "in spite of certain information which has been fairly well distributed, I do not wear horns, and I haven't a tail."

For the heavy-handed and obvious, Herr Nowack of the Bonn Parliament deserves mention. He announced with due solemnity: "For many thousands of years, certain differences between man and woman have existed."

In England, ignorance of the Law is no excuse, and Mr. Justice Stable made a sardonic reference to this when he remarked in court: "No one fortunate enough to have £65, and with time enough to read 28 volumes, and the capacity to understand them, can now have the excuse of saying that he does not know the Law";—a reference to the fact that a comprehensive set of British Law books can now be bought for £65!

Possibly the most courteous piece of information from Continental sources came from a Czech. He thought it worth while to state "that flea-circuses are not necessary in a Socialist Democracy."

Mr. Winston Churchill is credited with a further illustration of the proverb that it is love that makes the world go round. He remarked: "When did the family start? It started with a young man falling in love with a girl. No superior alternative has yet been found."

REWRITING HISTORY

China's centuries-old cultural heritage is being revamped to suit the new dogma of Soviet Communism, says Henry R. Lieberman, a special correspondent of the *New York Times*.

Scores of professors, writers, and legislators are busy in Peiping revising texts, writing new introductions and interpretations, translating Soviet literature into Chinese, and providing Marxist-Leninist annotations for the Chinese classics, Lieberman reports from Hong Kong.

According to the China News Agency, correspondent Lieberman says, "about one-third of the work already has been completed on the omnibus project that calls for the publication of seven large collections of books." This vast overhaul job is being sponsored by Communist China's Ministry of Cultural Affairs.

"Communist-sponsored 'institutes' have revised and written Marxist interpretation for books dealing with history, law and politics," he adds.

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The Rationalist.

Monday 15-1-1951.

STINK AND ODOUR

Colonel Yeats Brown speaks of a "Divinity symbolised by an earless, legless block of wood about a yard high which is Jagannath."

Our big ones at Delhi are not legless. They do a lot of travelling, by plane, ship, rail and auto, and make a lot of T.A., which is free of income-tax.

But they seem to be earless. They are deaf to criticisms and even representations. They do things blindly and shabbily, and don't care what happens.

It is now nearly two years since the people of Mysore voiced strong protest against a gross abuse of authority which was committed on the Republic Day, to wit, the Justice Puttaraja Urs order. We also sought to call attention to the fouler aspects of the affair, and trusted that the so-called big men in authority were big enough, or had good sense enough, to rectify the wrong and establish their good name. But the stink still remains, the odour still spreads!

Sardar Patel could have undone the wrong. But he had not the mental stature to do so. And he is dead, completely dead. It shows that your opportunity to do right is brief, that if you don't do right in time, you will be called away to your Maker, and have to answer before Him!

The facts, in a nut-shell, are as follows. High Court Judgeships are the most select among the appointments in the Republic. The President himself appoints them, and their removal is beyond his power and vests in the Legislature.

Justice Puttaraja Urs, after 28 years of civ lian service in the Mysore State, had risen High Court Judgeship. After Mr. Medap became Chief Judge of Mysore, things beg to hum. Mr. Medappa is a personality wh makes things hum.—The two personaliti clashed, and on the day of the Inauguratic of the Republic a so-called Presidential ord terminated the Judgeship of Mr. Puttaraja Ur

It was preposterous. It was an abrogatic of Justice Puttaraja Urs's rights as a Hig Court Judge, as well as a State officer of 2 years' standing It was a breach of the Co stitution.

And from the President down to the loc financial official every one is maintaining call ous indifference.

There was of course a show of enquiry b Justice Kania.—Justice Kania, we are told the legal luminary who had secured for Sarda Patel the funds left by President Vithalbo Patel, as against Subhas Bose. And naturally with Mr. Patel in power, he was the first choic when the federal Chief Justiceship fell vacant

With regard to the Kania enquiry, we hav to point out that if he found Justice Puttaraj Urs innocent, the President should hav restored him. If he found Justice Puttaraj Urs guilty, the case should have been place before the Legislature.

Neither has been done, and the stink of th affair is becoming fouler and fouler.

Why so? Great men in authority, at leas in the Gandhian India, should abstain fro doing wrongs, and should be eager to rectif if they have wronged inadvertently.

We must assume that their pride and vanit is making them callous. About such me Benjamin Franklin, the celebrated American wrote in his "Poor Richard's Almanac" long ago, "Pride that dines on vanity, sups on con tempt. Pride breakfasts with plenty, dine with poverty, and sups with infamy."

President Rajendra Presad's responsibility n this matter is not slight. Living in Aurangeb Road, and breathing the atmosphere of that ruel name, Sardar Patel may have turned a leaf ear to public protests.

But President Rajendra Prasad would be ill-dvised to copy the autocratic mannerisms of Mr. Patel We see that whoever may be starving, whoever may be suffering, whoever may be crying against injustice, President Prasad presents a perpetual smile like King Alfonso of Spain! One is puzzled what he is so happy about; with inefficiency, injustice, and corruption spreading unhappiness all round.

Administering a rebuff to the Maharaja of Baroda recently Mr. V. P. Menon, States' Secretary, observed, "It would be an act of disloyalty for any Indian to question the binding character of the Constitution itself or of any of its articles or schedules. Your Highness has been badly advised. You have attempted to go back on your solemn declarations."

Has it not struck Mr. Menon that the Puttaraja Urs affair is a violation of Articles 124 and 371 (1) of the Constitution? If it has not, he would be a poor interpreter of the Constitution. If it has, and yet he takes no steps to advise the States' Minister and the President to rectify it, his words to the ex-Ruler of Baroda apply on all fours to himself and to others concerned in the affair.

It is not as though the men at the helm were a set of ignorant hooligans who have come to power on a revolutionary wave. They are men of some culture and some knowledge of right and wrong. They ought to know that their first duty as administrators is to render impartial Justice to everyone. The motto of their Government is "सत्यमेवजयते". The motto of the Maharaja of Mysore was "सत्यमेवोद्धराम्यहम्", meaning "I shall uphold Truth." If the Indian Rulers have advisedly changed it to "सत्यमेवजयते," meaning, not that they will uphold truth, but that "Truth will conquer," do they mean that it will conquer in spite of them? We hope not!

The present States' Minister, Mr. N. Gopalaswamy Iyengar, is not a revolutionary politician who has grabbed power, but a man with a life time of administrative experience, knowing well what is administrative justice and injustice. We hope he will not allow this matter any longer to besmirch the administration, but rectify it. He recalls to our memory two men of right thinking and conduct in Southern India, Mr. S. Kasturiranga Iyengar and Mr. A. Rangasamiengar. He would be not only reflecting their rectitude, but adding lustre to his name, by acting justly in this matter.

As to the members of the Legislative Assembly, why are most of them so inert? Have they no responsibilities? It is not one-tenth as respectable as it was in the days of Gokhale, Surendranath Banerjee and Malaviya, or Motilal Nehru, C. R. Das and S. Sreenivasiengar. It has become a school-boy class. It should instead be a secular Temple with themselves as holy ministrants, charged with the nation's weal, protecting and inspiring the public, and worshippable by the public. Otherwise, if things go on as they are, India will before long be another magnified Korea! *Editor.*

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

CHINA, LESSON TO INDIA

The economic picture of China, under the Communist regime, presents a series of startling contradictions, centred around one stable theme: the Chinese people work harder than ever and yet remain poorer than before!

The Communist Government's agrarian reforms and re-adjustment of financial and economic policies are still in a state of transition, and it is futile to attempt any accurate assessment of the situation.

The economic picture of China is also clouded by the tall claims set forth by official propaganda and the little known realities of the countryside.

On the national food front, according to official claims, China has a large surplus, despite two bad crops resulting from floods and droughts Well over 1,000,000 tons of foodgrains and flour went this year to Soviet Russia and it was stated in Peking that China had one million tons of rice to spare, if India was prepared to exchange it for jute.

Nevertheless, China is in the grip of a famine, and millions of people are faced with starvation this winter!

Neither officialdom nor the official Press makes any mention of the famine and distress in the countryside, but millions of Government servants are contributing a sizeable share of their salary to relief funds!

According to unofficial reports, acute famine conditions prevail in many parts of the country —in Anhwei, Kiangsu and Shantung provinces of East China, Hopei and Pingyuan provinces of North China and several districts in South-West and North-West China.

The population affected by famine is estimated at nearly 100,000,000!

In pre-liberation days, China used to import nearly 2,000,000 tons of rice yearly from Thailand and Indo-china, and yet there were periodical famines. Today, these imports have ceased completely, and foodgrains from the distant countryside are transported to the cities to feed an urban population of 90 million. The result is that one finds stocks of foodstu everywhere in Peking, Tientsin, Shangh Nanking and other cities, while a few mil out of these cities, the villagers are faced wi starvation and suffering.

On the labour front, the Chinese have co into their own; official propaganda says th China's workers "have stood up". Bu materially, their standard of living has n improved in the least. Factory workers no sit at conference table with their employe and are able to buy essential requirements Government controlled prices. Their earning however, have dwindled, as factories and wor shops produce less, make less profits and a faced with a slump in business, complicated b Governamental controls

In the villages, the peasants work hard wit hardly any return.

In the provinces where land reforms ha been completed, peasants who received sma plots of land have found cultivation difficu and uneconomical; production was compulso and the surrender of a large share of the cro in tax to the Government was equally com pulsory! The plight of these peasants was s serious that Government recently reduced th level of taxation.

In the provinces where land reforms are t be introduced shortly, farming is reported t be in a state of chaos. The landlords an their tenants are at loggerheads and productio is seriously affected. Even in the rich plain of Eastern and Southern China they produc just enough to feed themselves and to keep th tax collector away!

An average Government official, above th clerical grade, gets a starting salary of aroun J. M. P. 200,000 (a little less than £3/-) pe month, half of which is usually deducted t cover his boarding and lodging. Chinese clerks employed by foreign concerns receive as much as 10 times the Government scale of pay

In Peking, a well dressed man or woman i a rare sight on the streets. If anybody wer to go out in expensive dress, the ever-vigilan police question him!

ಮ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ."

ಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರ ನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ॥ ಎ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಪಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದ ಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read This book deals with the heroic achievements of many Hindu women whosenames have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು :

"It is most gratifying that you have writted a book that is likely to be very useful to the Kannada speaking population."

ಮ॥ ರಾ॥ ರಾವ್ ಬಹಡ್ಡೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅವತಾರಕಾಂಡ,

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THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

Member, Royal Society of Literature, Gt. Brn., Hon. Member Abo Academy. Institut Historique et Heraldique de France. Fellow, Mysore University 1938-48. Editor: Yajurveda 11 vols. & Rigveda Padas; Editor "Rationalist."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net.

THE LIFE OF AN AFRICAN NATIVE

A good picture of life in British Africa is given in the book "Tomorrow's Continent" by Colonel and Mrs. Penn, Lucie Street, the Member of Parliament, who both have worked in this part of Africa for years.

The book tells us how slavery has been done away with but that the so-called "Poll Tax", a levy every male African above 16 or 18 years is compelled to pay, at the same time forces the native to look for work a long way from home, for one thing is as sure as death, i.e., a visit from the collector of taxes, who has to be paid in hard cash.

Every year therefore, the male natives sally forth to earn the money for their taxes. For weeks he has to tramp through the bush where the malaria carrying mosquito thrive in the swampy regions. Once the Poll Tax has been earned he again starts for home. Usually he has then been away for about ten months. On the way back he wears his newly bought shorts, his new, cheap shoes he carries in his hand, and his tax receipt, which at the same time is a kind of passport, he sticks carefully rolled up, in his pocket. Again the mosquitoes swarm around him on his trek through African bush and because of his low power of resistance he is most susceptible and therefore falls an easy prey to malaria. He only has a few coppers left over to buy a little food but no money for that grand medicine QUININE.

This remedy, which so effectively checks the fever, is not only indispensable to the African native but also to millions of people all over the world. A daily dose of from 15 to 20 grains during from 5 to 7 days is advised by the Committee of experts on malaria of the now defunct League of Nations who at the same time recommended as a prophylactic a daily dose of 6 grains during the whole of the malaria season.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

VIRTUE

A Big rowdy red rooster was chasing frightened, fluttery little hen. Squawkir shrilly, the little hen dodged hither and yo attempted to escape, finally running out the road and directly into the path of a ca Two old maids seated on a nearby porch h witnessed the tragedy. "See there," declar one, nodding her head virtuously, "She rather die first!"

SUMMON HIM, OR ARREST HIM?

"And what did you find when you arrive at the scene of the crime?" the lawyer ask the witness.

"'Naught but barren nothingness', Shakespeare put it," replied the witne poetically. The judge leaned forward. "Nev mind what this here Shakespeare says," l directed severely. "If he knows anythin about this case we'll summon him!"

A TIP TO MINISTER BHASHYAM

"I Hear the tutor thinks your daughter ha a real genius for reciting?"

"Yes, all she wants, he says, is a course i electrocution, just to finish'er off, like."

WRIGGLING STATESMEN

Father (admiring his recently born heir)– "This fellow will be a great statesman one o these days."

Mother: "Do you really think he will?"

Father: "Sure of it. Look how easily h wriggles out of everything."

THE MINISTRY

Mr. A. G. Ramachandra Rao, Secretary of Mysore State Congress, declares:

As per understanding arrived at on 28-12-50 the signatories of the letter requesting Sri Changalaraya Reddy, Leader of the Mysore gislative Congress Party, to seek a vote of nfidence, the latter called for a meeting of party on 10-1-51, at 3 p.m. in Kumara Park. l the 65 members of the party as well as Sri nkatappa, Speaker of the Mysore Legislative sembly, were present. The Leader in a short eech declared that he would seek a vote of nfidence of the party by secret ballot and plained the procedure. Attention of the ader was drawn to the impropriety of his siding on the occasion. He ruled it was in ler.

Mr. M. Valiulla who had been included in party as member subject to the finalisation the Leader was attending the party as a mber for one full year, but was not permitted vote, though the recognition of his member-ip was pressed. He was one of the signa-ies. Mr. V. Venkatappa, who since his nation last year to the Speakership of Mysore gislative Assembly was not attending the rty, was permitted to vote, and the Leader so cast his vote and so did his colleagues, the e Ministers. The result was that 34 votes re for the Leader and 30 against and one s in blank.

Technically the Leader has secured a majo-y of votes on his side but the inclusion of e vote of the President of the Legislative ssembly and of the Leader himself and exclu-on of the vote of Mr. Valiulla are not proper. ne blank vote should be deemed to have with-ld the confidence sought for by the Leader. hus two votes will have to be deducted from and two will have to be added to 30. The sult is obvious—a balance of both sides.

Further in the issue of a vote of confidence in the Leader it is implied that it is in respect of his colleagues as well. The value of the 5 votes of the Ministers will have to be carefully assessed and the result is obvious.

The Leader will have to seriously consider whether he has secured the necessary support to continue in his office.

* * *

Mr. Ramachandra Rao ignores one other point. If the Ministry has got only 34 supporters in an Assembly of 75, it would mean 34 for, and 41 against. But after all, in matters of power, possession is nine points of law!

Ed.

MILES AND MILES

A Friend who returned from holidaying in Sweden last summer complained that the Swedes are no judges of distance, "I was told that it was only about a mile to the next village," he said. "Actually it was nearer six!"

If you go abroad, don't get caught that way. A Swedish mile is really six of our miles, plus 1,133 yards. Even the British nautical mile is not the same as the land mile, for it measures 1 mile and 266⅔ yards. The Austrian mile is 4 miles 1,256 yards: Danish, 4 miles 1,200 yards; Spanish, 4 miles 1,508 yards; German Nautical Mile, 4 miles 1,075 yards; Dutch Ure, 3 miles 806 yards; Swiss Stunde, 2 miles 1,737 yards; Norwegian mile, 7 miles 37 yards, Italian mile, 1,465 yards; French kilometre, 1,092 yards.

The British mile is used throughout the Commonwealth and in the United States.

The Rationalist.

Monday 22-1-1951.

SOME MEMORIES AND TRIBUTES

Perhaps I can do no better than pay tribute to the memory of the men who made the Maharaja's College what it was in the years I spent there, 1904 to 1912, from the Fourth Form to the Senior Inter.

First one pictures J. Weir, M.A., (Cantab), of medium height, buxom, not fat, well-dressed, in tweed suits, trim, spruce, unemotional, a miser in words, whose neat writing of Higher Mathematics on the B.A. class black-board was a pleasing sight.

Then one recalls the Madhwa triumvirate, Messrs. S. Rama Rao, Bapu Subba Rao, and H. R. Krishnamurthy; Mr. Rama Rao doing Arithmetic, Mr. Subba Rao doing History, Indian, English, Roman, Mr. Krishnamurthy Rao Algebra and Geometry, along with Mr. M. Venkatramiah, a neat and severe Telugu Smartha.

Mr. Rama Rao was dark, not pitch-dark, who kept boys under control by twisting the ears of the dull and the mischievous. Mr. Subba Rao read his history and left it to you to get it up. Mr. Krishnamurthy Rao looked gruff, and was gruff, but never harsh.

Then one recalls two who were opposite types, Messrs. H. Srinivasiengar and Kalale Krishna Rao, doing English; Mr. Srinivasa Iyengar thick-glassed, rather stout, gruff, sharp, Mr. K. Krishna Rao, rather Frenchy, with mincing gait and manners, with a rather Europeanised manner of speech. Mr. B. Vasudeva Rao was a French M.A. of Bombay, and was prodigious for quotations fro English poetry.

Three other stars stand out pretty bright one's memory:

Professor A. E. Adolphus, most conscientio of teachers. He treated the class as a whol and not the students as individuals. At o terminal examination in the Fifth Form I gave 25 and 23 marks out of 75 to tv students in one paper, and vice versa 19 a 17 out of 50 in another,—Mr. P. N. Krishn swamy and me. The rest of the class failec It was not that he was callous and unkin but that the performance of the students d not come up to his standards.

Abbott's *Life of Napoleon*, Ingersoll *Lectures on Atheism*, and Guy Boothby's ar Oppenheim's Novels were in vogue in my se and I recall writing a short poem on tl hero, Napoleon, and knocking at Profess Adolphus's room. Called in, the effusion w given into his hands. I had begun it wit "Dear Nap." He must have been t astounded for words! Yet he merely gave back with the words, "You put it in envelope and seal it. Take it out after a ye or two, and if you think it good publish it. Luckily he is not alive to see how his Englis is being used today!

Mr. S. Kasthuriranga Iyengar, M.A., Math matician for the B. A. classes, dealt wit Sanskrit Translation for the Fourth Fort The Professors of those days, poor men, ha to do 24 hours a week, not 5 or 10 as toda I remember our trouping into his class on th first day, and Mr. Kasthuriranga Iyenga with clear caste-mark and Madrasee accen writing on the board,

ಪರಸ್ಯಪದಮಾತ್ರಾಣಿ ಪಶ್ಯತ್ಯಾರ್ಷೇಣ ಚಕ್ಷುಷಾ ।
ಆತ್ಮನೋ ಬಿಲ್ವಮಾತ್ರಾಣಿ ಪಶ್ಯನ್ನಪಿ ನ ಪಶ್ಯತಿ ॥

नरस्तर्षपमात्राणि परच्छिद्राणि पश्यति ।
आत्मनोबिल्व मात्राणि पश्यन्नपिनपश्यति ॥

"Man sees others' faults, be they no bigg than a seasamum seed. His own faults, thoug

Contributed to the Centenary Souvenir of the Maharaja's College, Mysore.

hey be as big as a tennis ball—(*bilva* fruit is he size of a tennis ball)—he sees and yet gnores. And

ಉದಯೆಸವಿತಾರಕ್ತಃ ರಕ್ತಶ್ಚಾಸ್ತಮಯೆತಥಾ ।
ಸಂಪತ್ತೌಚ ವಿಪತ್ತೌಚ ಮಹತಾಮೇಕರೂಪತಾ ॥

उदयेसविताराक्तः रक्तश्चास्तमयेतथा ।
सम्पत्तौच विपत्तौच महतामेकरूपता ॥

"The sun is red in the early morning. He is red also in the evening when sinking in the west. Thus in rise and in fall great ones are the same." *(To be continued.)* G. R. J.

INDIAN INFLATION

		1939	1943	1947	1949	1950	(Latest month)
U. S. A.	...	89	119	176	180	189	July
Canada	...	89	118	153	186	195	June
Belgium	...	95	—	328	342	338	May
Egypt	...	100	254	292	298	322	April
Mexico	...	107	153	254	283	315	July
Sweden	...	101	172	175	189	194	May
Union of South Africa	...	101	150	169	191	206	June
United Kingdom	...	96	150	176	212	235	June
India (Base August 1939)	...	95	215	297	379	411	Oct

Inflationary forces, with all the sinister implications, are still at work crippling and endangering the very existence of the people And the Indian Government seems to be the least effective of all in controlling the inflation.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

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I. P. CONGRESS

Dr. R. Nagaraja Sarma, M.A., Ph.D., writes from Madras;

In the *Rationalist*, dated 1-1-1951, I find Dr. Radhakrishnan's Address delivered before the Silver Jubilee Session of the *Indian Philosophical Congress* that recently assembled in Calcutta. His Excellency Dr. Sarvepalle Radhakrishnan, Ambassador and India's Plenipotentiary at Mosow, having arrived in India, after one or more interviews with Stalin and after a study of Russian Culture and philosophy, was expected by many to tell something about *Russian Vedanta* vis-a-vis the Indian Systems, but, what I find in the report that appeared in the different daily newspapers and that now appears in the "Rationalist", is nothing but the professor's persistent misrepresentation of the doctrine-central of *Sankara*. Allow me point out that there are at least *three* propositions in the report or statements which should not be allowed to pass unnoticed.

1. Quoting Sankara, His Excellency said "cosmic evolution was a gradual unfoldment of the immense possibilities of the Supreme Spirit", including, "incorporation of fresh ideas and values in the cosmic process." This, I submit is sheer sound and fury, ambassodorial pyrotechnics, signifying *nothing*. To Sankara, cosmic evolution and unfoldment in time and space are error-ridden throughout, *Adhyastha*. Economic, political, and other values, including new values, fresh ideas, *et hoc* are all transactions in an error-ridden realm escape from which is counselled. This error-ridden existence is a colossal disaster. Escape from it is the goal of life. To secure such escape Vedanta studies are commenced. (.... "Asyanartha-hetoh-prahanaya .....Sarvevedanta aarabhyante"...Sankara's Bhashya-Adhyasa-section) To talk of immense possibilities of the Supreme Spirit is arrant verbiage. The Supreme Spirit is *not* in need of any testimonial from His Excellency. In anothe sense, according to the doctrine of the *Yugas* cosmic evolution is heading for definite disaster, each *yuga* marking a fall or deterioration from its predecessor. One may or may not agree with Sankara, but intellectual integrity demands that the doctrines of the Acharya should be portrayed *as they stand* embodied in the original texts.

2. Envisaging for the benefit of the Philosophical Congress, H.E. Dr. S.R. went on to say that he could *catch the sound* of coming phenomena How is the sound caused? "Sound of things *growing*, of roots *thrusting*, of bonds *bursting*" are caught by the Ambassador! But then, will the learned and talented Editor of the "Rationalist" be pleased to tell me whether any new instruments of audition have been invented by the use of which such strange sounds can be heard? Do Growing Things produce sound? Do bursting roots? Is all this philosophy? Brahma-Vidya? Vedanta? Or what? Does any "Rationalist" hear the sounds of *growing* things?

3. Something alarming is yet to come "India is not a country, but, a state of mind. The spirit of India is a foe to every fanaticism" said His Excellency. Is this any speciality of India? Parodying the Doctor, one may exclaim America is *not* a country, but, a state of mind, Russia is not a country, Madagascar is not a country, but a state of mind, and so on. That apart, has Dr. Radhakrishnan forgotten all Indian History? It is in India the sack of Somanath occurred. It is in India that philosophers like Ramanuja and Vedanta Desika had to run from place to place in search of secure domicile. It is in India Jains were persecuted by Saivaites, and Saivaites by the Jains. In India, fanaticism of every type and description has been thriving and is seen still thriving as witnessed by

he Communal G.O. adopted by certain governments. Fanaticism is not philosophically nonopolistic, or monopolistic in respect of philosophy alone. You have economic fanaicism, political fanaticism and a hundred other types and patterns of fanaticism. I wonder what made Dr. S R. point out to the pirit of India as a *foe* to every fanaticism, when, as a matter of fact, fanaticism of every ind and description has found a congenial ome in Bharatavarsha.

You say in the Editorial note subjoined that 'Real philosophers are very direct and precise". That is why they adopted the utra-style of writing. But brevity apart, ntellectuals have a sacred duty to express loctrines of classicists like Sankara *as they are* n the original Sanskrit texts. Sankara did *t* say anything about the immense possibilities of the Supreme Spirit. He said just the he other way about. As Bergson in Europe ut it, Shankara declared centuries ago, that he Supreme Spirit, *one* without a second, *had omehow* become *many* which is fall or metahisical degradation. Goal of life must be o realize the basic and essential oneness of he Spirit by means of strenuous spiritual ractices.

You will perhaps, permit me to point out hat modern Daily Newspapers are day in and lay out publishing the utterances of those urrounded by political halo and glamour, ull of misrepresentations of classicists like ankara. When, however, humble folk like myself, request these daily papers to publish orrect versions and accounts, they just efuse, because, they desire to bask in the unshine or moonshine of political and philoophical pedants and politicians who coquette vith philosophy and philosophers who coquette with politic. I hope for a fair reception t the hands of the *Rationalist*. Philosophy is o cheap claptrap. It is first carrect understanding, correct living and rigorous pursuit of a program of *Sadhana* in which there is absolutely *no room* for economics, politics, global visions, UNO-UNESCO propaganda and a hundred other dreadful lunacies of contemporary civilized existence. Why India? I can as well say *Rationalist* is *not* a journal. It is a state of mind!

* * *

The Rationalist is a state of mind in the shape of a journal. But India is not a state of mind, but a piece of geography. As a student of philosophy, we think Dr. Nagaraja Sharma is a peak by himself, not so snow-clad as Dr. Radhakrishnan. Ed.

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Dr. G. T. Kale, D.Sc., Central Food Technological Research Institute, writes:

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A BATTLE FOR CIVILIZATION

Mankind comes more and more to intellectual development. In regions formerly peopled by primitive races, modern towns have sprung up and large tracts of land have been brought under cultivation. Nevertheless, there are still parts of the world, like in the regions of the Pacific Ocean for instance, where civilization has not yet penetrated.

In February 1947, the United Nations founded in Noumea (Franch Caledonia) the "Research Council of the South Pacific Commission", an organization for the purpose to draft and bring to fruition a project for the development of the regions of the Pacific.

A great deal of work awaits this Council, for in this region with an area about 4500 miles long and and almost 2000 miles wide, starting in the East near Tahiti and spreading towards the West as far as New Guinea, an endeavour is to be made to bring the people living there to a higher plane of civilization. When it is realized that none of these people as yet have self government, the extensiveness of the awaiting task can well be imagined.

One of the projects is to map out this region anew and from the air. The photos are to be taken from a Catalina flying boat.

It is further intended to improve housing conditions and hygiene, to go into the question of education and reafforestation, and to introduce modern methods in agriculture, horticulture and fisheries.

Special attention is to be paid to the combat of leprosy and malaria. How much suffering malaria has already caused is well known. The Committee of Experts on Malaria of the now defunct League of Nations has subjected this question to a lengthy investigation and in a report published in 1938, concluded that in the fight against malaria QUININE is of the greatest importance. When attacked by a bout of malaria they advised a daily dose of from 15 to 20 grains during a period of from 5 to 7 days and as a prophylactic during the whole of the malaria season a daily dosage of 6 grains.

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BANK DEPOSITS

Bank deposits in India, which had increased bnormally during the war years and continued o rise persistently till July 1948, began to ecline during that month, and have continued o fall since then, according to the Reserve Bank of India's annual reports on "the trend nd progress of banking in India" for the ear 1949.

The Banking Companies Act requires the Reserve Bank to submit to the Central Government the report every year, together with its uggestions for the strengthening of banking usiness in the country. This is the first eport, covering the period from the commencement of the Banking Companies Act in March 949 to the end of December 1949. It was ubmitted to the Government of India in October 1950, and has been published now.

The report states that from Rs. 241 crores n 1939, the total demand and time liabilities of scheduled banks showed an increase upto Rs. 1,117 crores in July 1948. As at the end of December 1949 the deposits amounted to Rs. 844 crores.

The factors causing the decline included: the adverse balance of trade, which was particularly heavy during the first half of 1949, the incidence of taxation and the high prices which have affected the capacity of the people to save; the partition of the country and its adverse effect on a large number of wealthy Hindu residents of Pakistan; the repatriation of assets of foreigners; and the disappearance of the princely class which had been contributing to bank deposits.

At the end of 1949 the aggregate paid capital of the 448 banks in India amounted to Rs. 39 crores, of which that of the scheduled banks (excluding those incorporated outside India) amounted to Rs. 33 crores. Thus, the scheduled banks claimed about 85 per cent of the aggregate paid-up share capital of the banks in the country. The reserve of the scheduled banks amounted to Rs. 24 crores, while those of the non-scheduled banks amounted to Rs. 2 crores.

The end of the year saw the investments of the banks at Rs. 374 crores of which Government securities accounted for Rs. 350 crores. The maturity distribution of the investments was also more balanced than in 1945 or 1946. The advances (including bills purchased and discounted) amounted to Rs. 402 crores. The proportion of advances to total deposits was rather high in some cases and the banks have been warned of the dangers of over extension of credit in the interests of their own safety.

The report records that there has been a continuous growth in the number of branches of banking companies from 1,128 in 1938 to 3,541 in 1947, the rise being spectacular in the years 1943 to 1945. There was a small rise in 1947, but a steep fall of 852 offices during 1948 (mostly due to partition of the country) and a rise in 1949.

Commenting on this development the report states: "It would seem that aided by the cheap money conditions created by the war with the allurement of large deposits from the surplus purchasing power in the hands of the public, some of the banks expanded their field of operation on an unprecedented scale during the war years. Thus, a number of new banks with imposing capital structures came to be floated and they, along with not a few of the established banks, started opening indiscriminately a very large number of new branches year after year.

"The supply of honest and efficient staff could not, however, keep pace with the expansion of resources. Several banks tried to overcome this difficulty by offering higher salaries to existing employees of other good banks, which resulted in a general deterioration in efficiency. Again, in the scramble to obtain available deposits, some banks offered

(*Continued on page 6*)

The Rationalist.

Monday 29-1-1951.

SOME MEMORIES AND TRIBUTES

II

Mr. A. Venkatesiah was in charge of the Sciences. He was wedded to Theosophy. He showed sulphuretted hydrogen and the geometrical effect of musical vibrations on sand in a cold voice. He never hurt, never swore, and never laughed.

Mr. B. Dasappa was another respectable personality. He took Kannada Translation and Essay for us. He was straight and tall, friendly and sociable, and went in for horse-riding and other military exercises. He was one who had married teaching but loved the army. Years later, when he had retired and I was a Probationer in the Commerce Department in Bangalore, I used to visit him on Sunday afternoons, and he and Mr. Navaratna Rama Rao and I used to pass time with Sanskrit and English poetry. He used to welcome me with the words, "Your visits have become an institution with me!"

One recalls with relish another personage, ...i. Venkatasamy Naidu. Rather slim, tall, f...r, b...gh...ce brightened with a touch of *namam*, with iron-grey moustache, clad in spotless white duck suit, and white shoes and turban, he was a gentleman to boot, and aristocrat to the tip, the figure of a portrait, and a delight to the eye. He also did Mathematics.

His opposite in many respects was Mr. S. Venkatrama Sastriar, dark, with a black long-coat, muscular, rustic, loud, dark but lively face adorned with vibhooti, his English translations of difficult Sanskrit prose like Bana's *Kadambari* were very good.

He was succeeded by Professor Hiriyanna modest, kindly, expounding his subject Sanskrit, with scholarly care. Unpretentious and unassuming as he was, he won the respect of his students as well as his colleagues. His opposite number was Mr. B. M. Srikantiah, M.A., B.L., later Professor and propagandist of Kannada. He did both English and Kannada, Kannada in a rather anglicised way. He was able and self-assured, and was of the intelligent-scholar type, though not of the profound scholar type.

The coming of the two "Glamour Boys," Professor N. S Subba Rao and Professor C. R. Reddy, was like giving a new life to the College. Professor Subba Rao was Oxford-bred, Oxford mannered, Oxford shod, neatly dressed, refined, quick, sharp, fluent, easily offended, with breezy gait. Rumour had it that he was Taussig's class-mate, and had won a Le Bas prize for an Essay on the Budhist Jatakas.

Professor Subba Rao was a young, bright, ambitious Oxford Don. Professor C. R. Reddy, on the other hand, was rough, blunt, eloquent, didactic. Rumour said that he had made a mark at Cambridge as a debator, that Morley had given him tea, that Baroda had employed him, and that he was an acquisition to Mysore. He was known also as the author of a Telugu poem, "ముసలమ్మ మరణము," or "Death of the Old Lady."

I had the privilege of being noticed by both them, Professor Subba Rao being kind ough to offer me tuition in French, and rofessor Reddy inviting me to his library, id lending me translations of French authors.

One who was particularly friendly to me as Professor Robert McCombe, who took nglish. He was a fine robust personality ith no mannerisms or affectations. His stay Mysore was cut short by an unsuccessful ve affair. I recall one day, during an xamination interval, standing near the College: e got up on his motor cycle at the portico, nd as he was turning the northern curve the heel skidded and the cycle fell with him. I ent near, and as he got up and straightened , he remarked bitterly, "Mysore all over!"

Other figures come before the mind's eye, andit Mandikal Rama Sastry for Sanskrit, airy, gray, old, betel-chewing,—Pandit Kari-asappa Sastry for Kannada, old, shaven-faced, ent-headed,—and Pandit K. Varadachar, lso for Kannada, who read his poem with usto, and read even sensuous passages with-ut batting an eyelid, and slow, silent, neat Mr. Jagadeesan, the drawing-master.

This is but a rough-sketch of the persona-ities who constituted the Mararaja's College n my day. What tribute I owe to the Maharaja's College I owe to them. In 1913 was sent with three other First Class State cholars to Madras for the M.A. Hons. ourse.

G. R. JOSYER.

Contributed to the Centenary Souvenir of he Maharaja's College, Mysore.

SUCCESS

One of America's richest self-made millionaires was Mr. Russell Sage. He began as a messenger in a country grocery store and amassed £20,000,000 and controlled forty different railways. He put honesty first among the five fundamental reasons for his success. The four others were "temperance, patience, punctuality, and strict adhesion to fixed rules for office and home."

Listen to what he said about dishonesty in business:

"The man who has made his fortune by methods he knows to be dishonest is not going to reap the benefits of his money. A fortune thus gained is usually lost again. But even should a penny of this dishonest fortune never be lost, it will never bring him happiness or satisfaction.

"The public is quick to feel the atmosphere of crookedness about a man's character. No matter how secretive may have been the dishonest methods employed to make his money, or what good reason he has to believe that no one but himself will ever know of them, yet, somehow or other, the truth is bound to leak out in time. Then the man's happiness is at an end—he will have the hatred of the poor and the contempt of the rich."

How reliable are you? Read the lives of the famous and you will be impressed by the fact that practically everybody who achieved any success worth while has a reputation for reliability.

Mr. J. S. Fry, of chocolate fame, used to declare:

"I lay great stress on reliability. Success in life depends more upon character and industry than upon natural ability or talent. There should be determination to do everything—even in the humblest position—in the best possible way, rather than a restless anxiety to do something else which may seem more desirable. Promotion will come in due time to the reliable man."

(*Continued from page 3.*)

comparatively higher rates of interest on deposits while the receipts of deposits in the former Indian States contributed to tax evasion, and dubious advances seem to have been granted to third parties against such deposits. Similarly, keen competition for advances compelled several banks to follow unsound banking practices. While some of the banks lowered their rates of interest on advances to attract business, others offered facilities to their constituents as regards the deposit or withdrawal of pledged goods which often proved precarious security.

"In the case of some banks the supervision over branches was unknown or ineffective. A number of banks with unsatisfactory financial position, large capital expenditure and poor capital resources embarked on branches in far-off places regardless of their earning prospects. This unhealthy development was aggravated by a tendency to open branches in the larger cities and towns which had already adequate banking facilities, resulting in a diversion of business from one banking company to another, often in cut-throat competition."

The institution of a system of licensing of branches therefore became imperative, and the Banking Companies Act was accordingly passed, and although under the Act the banks could not be compelled to close any of their existing unremunerative branches, the pace of branch expansion slowed down.

The report states that the Indian banks have on the whole withstood the strain caused by the war and post-war economic conditions together with the strain imposed by partition. The war-time expansionist phase of Indian banking is now on the wane. To play their rightful part in the development of the country's economy, it is necessary that Indian banks should devote greater attention to a consolidation of their resources and to the building up of sound banking tradition.

A BACK-YARD PROBLEM

The *New York Times* said in an editoria lately that it had now become customary pro cedure for India to turn down proposals fo the settlement of the Kashmir dispute.

"India has rejected every suggestion fo mediation that was put through the Unite Nations in the last few years," the Times said

The editorial continued: "Basically Mr Nehru always falls back on two theses: tha the Maharajah of Jammu and Kashmir acceded legally to India and that Pakistan committe an act of aggression in October, 1947 whe her troops entered Kashmir.

"Pakistan, and one could almost say th rest of the world including the United Nations has taken the line that a practical problem o such extreme complexity is involved whic cannot be solved by the letter of the law.

"It is not asserted in Mr. Bumble's word that 'the law is an ass; but that Pakistan ha some legitimate claims and that the issu should be settled by a plebiscite under U. N auspices or by partition or both."

The paper added: "The plain fact of the matter is that India has consistently made impossible terms for a plebiscite or for any other kind of settlement. Pakistan has as consistently accepted the proposals for a settlement.

"It is hard to avoid the conclusion that Mr. Nehru would rather seek continuance of the present situation than face a genuine popula verdict. Possession is nine-tenths of the law up to a point, that point being a decision by Pakistan that she will fight to get a solution she considers fair.

"That would be the worst of all the methods of settlement. Yesterday in London Liaqat Ali Khan said that the peace of Asia and the world depends on a settlement of the Kashmir dispute.

"Mr. Nehru has been giving us all advice about a settlement of the Korean conflict. Evidently he finds it easier to solve the problems of the world than one in his back-yards."

ಮ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

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The Hindu :

"The author is well-known to the students of Canarese and his books are widely read This book deals with the heroic achievements of many Hindu women whosenames have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1929-30.
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ANCIENT WISDOM

Recently, Sir Thomas Moore, in defence of herbalists, said in the House of Commons: "When I was in India I got a dose of fever. I had no drugs with me either to kill or cure myself. The local *kaviraj* (herbalist) was brought in. He steamed some herbs and gave me a cup of the concoction. It reduced my temperature, and the next morning I was as fit as a fiddle."

Because we can fly faster than the speed of sound, we are apt to think that there are no secrets known to the ancients that are hidden from us. But there are.

Modern generations have not produced a mathematician the like of Archimedes. When Marcellus attacked Syracuse, the authorities implored Archimedes to use his great mathematical knowledge to help repel the invaders. Archimedes despised applied mathematics. Yet he applied his knowledge of levers and pulleys so effectively that he launched a fully-loaded ship single-handed; designed super-catapults that hurled stones weighing a quarter of a ton on the invasion fleet, and cranes that seized ships, spun them round and sank or dashed them against jagged cliffs!

Who knows what wisdom was lost when the library at Alexandria was sacked and burned? Six books we have of Euclid; what secrets did those contain that were destroyed?

We hold various theories about the way in which the Pyramids were built, how the vast blocks of stone were hoisted one on top of the other; but no one knows for certain.

In India there were even better mathematicians than either in ancient Egypt or Greece. They designed the great stone pagoda of Tanjore, nine hundred years ago! It is an immense pillar-like affair rising 216 feet—and crowning it is a massive block of granite weighing eighty tons. How did it get there? What knowledge did they have which we do not now possess when they built the 238-fo Kutab-Minar Tower, near Delhi, erected the whim of the monarch as a vantage poi from which his daughter could view the ho River Jumna? For eight hundred years it h resisted sandstorms and violent rain: extrem of heat and cold: yet the surface is as perfe as when built!

Many modern ideas are not as new as y imagine. In 1943 it was announced in triumj that "refrigeration is being used in a ne shockless, drugless, almost bloodless surger Ice numbs the nerves that carry the reaction a wound to the brain and helps to preve shock, which is one of the chief dangers of a operation. Also, as bacteria are living creature cold inhibits their growth and spread throug an infected wound."

If we turn back the clock many centuries we find Hippocrates, the Father of Medicin was using ice and snow to numb limbs befo operating!

Since the first world war, plaster of Par has been widely used for the immobilization o broken bones. It was hailed as somethin entirely new. But the aborigines of Sout Australia, the oldest living members of th human race, have encased broken limbs in cla for centuries. Another innovation is the us of tiny clips instead of stitches for holdin together the edges of wounds. But explore tell us that South American Indians do th same thing in a different way.

They collect large ants with powerful jaw Then they press the edges of the woun together and place ants on it. These insect clip their strong jaws into the edges of th wound, effectively closing it, after which th "surgeon" cuts off the bodies of the ants!

Scientists at Cambridge are now investigat ing old superstitions because they believe tha

(*Continued on page 7*).

A PLEA FOR SANSKRIT

A strong plea for introducing Sanskrit in the Universities was made by Mr. M. S. Aney in his convocation address to the Calcutta University recently.

Mr. Aney said: "Students in Universities should be provided with a fairly good knowledge of Sanskrit and they should be literate in that language before they come out as cultured persons ready to play their parts in the affairs of the world."

He added: "a scheme to combine the ancient learning imparted in Sanskrit in the Universities should be prepared. Modern methods, together with a study of 'darshana' schools of philosophy pursued in the old style), must be harmoniously blended."

"It is our duty to explore our rich undeveloped resources in the Sanskrit language for this purpose and prepare qualified scholars to take up this great work. If we succeed in doing that we shall surely restore Mother India to the glorious position of eminence." Mr. Aney added.

Mr. Aney hoped that strong efforts would be made 'to hasten the advent of that golden age in our motherland when Sanskrit will be a viswa-bhasha (international language) and India will be one of the biggest seats of spiritual learning.

Mr. Aney said that, at present, schools and colleges made no provision for religious education. There had been stubborn opposition to the introduction of religious education in high schools and colleges. The effects of irreligious education were being felt by the society more clearly in the attitude of the youth, which showed a lamentable lack of discipline, self-restraint and respect for the elders, their religion and ancient culture."

Mr. Aney discarded the idea of spreading a "communal education." He said that if religious education was not imparted "the child is robbed of its full development." If this guidance is left to homes and communities, the chances are that communal bigotry, intolerance and selfishness may increase, he said.

Mr. Aney said there was no mutual affection between the educated classes and the masses with the result that "the educated classes have not been able to produce in sufficient numbers servants to work for the amelioration of the masses in a real missionary spirit." "Our youths," the Bihar Governor said, "are being brought up in the tradition of veiled contempt for religion and everything religious" while masses had religious outlook. Therein lay the root of disaffection between the two.

Modern educated youth, Mr. Aney said, runs after the mirage of rationalism and very often falls under the influence of some dangerous doctrines."

He commended the idea of exchange of knowledge between India and the West. "We can send teachers to America and Europe to teach them our mystic philosophy and get from these countries professors and scholars to teach us their sciences. This will be a fair bargain to strike," he said.

About 6,200 men and women received degrees and diplomas. One hundred and eighty scholars, including seven women, were awarded medals. Dr. K. N. Katju who presided said that despite remarkable changes in the educational set-up the "old fault of looking too much towards the West lingers." Universities in congested areas were to be deprecated, he said. But to talk of restoring contact with mother earth and agricultural pursuits might be going to the other extreme, Dr. Katju said.

The Vice-Chancellor, Mr. Justice S. N. Banerji, urged a change in the present system of educaion which, he said, could not meet the needs of the country.

The Rationalist.

Monday 5-2-1951.

TULASIDAS

To millions in India who know Sanskrit the *Ramayana* of Valmeeki has been a beloved fountain of devotion and inspiration. To the non-Sanskrit knowing masses the *Rama-Charita-Manasa* of Tulasidas in Hindi has been an invaluable possession.

As Purandara Dasa presents the highest philosophical truths through devotional songs around the name of Krishna in Kannada, as Thyagaraja inculcates devotion to Rama through songs set to music in Telugu, so Tulasidas has versified the story of Valmeeki's *Ramayana* in Hindi for the inspiration and enjoyment of the North-Indian masses. Thereby he has rendered himself a great benefactor of the masses.

As to its merits we shall let Dr. Rajendra Prasad, President of the Republic, testify:

"Even to those who are no devotees the book contains such a political charm, such mellifluence, such a graceful blending of sentiments, and an art so highly developed that it can compete with the greatest epic poems of the world. Those who could enjoy the beauty of poetry alone can and do read it and feel blessed by enjoying the same. I go further and believe that even those who study this m s.erpiece as a work of poetry cannot but be imbued with the sentiment of devotion to some extent in the long run, to say nothing of those who read it reverently in a devout spirit. An English writer, Addison, wrote in one of his essays that it had been his ambition to cull the most sublime philosophical truths from philosophical libraries and scatter them in the streets for the masses. It is not known whether this ambition of his was realized through his essays or not; but it is unquestionably true that Tulasidas has been able to scatter the highest truths of religion and philosophy, in a charming, graceful, and plain language, not only in every village but in every street and every home and in such a way that even ignorant fools could not but be benefited thereby."

Lest any one should think the above an over-statement by a biassed Indian, however distinguished, we add the opinion of Sir George Grierson in his dispassionate work "*Linguistic Survey of India.*" He calls Tulsidas "one of the great writers that Asia has produced," and adds, "The book is in everyone's hands, from the Court to the cottage, and is read and heard and appreciated alike by every class of the Hindu community whether high or low, rich or poor, young or old. In fact the importance of Tulsidas in the history of India cannot be overrated.,'

Such a book is now being re-presented to the world along with an English translation, as special numbers of the devotional monthlies "Kalyan" and "Kalyana-kalpataru" which an earnest band of workers led by Sriyuts Jayadayal Goenka and Hanuman Prasad Poddar are issuing from Gorakhpur.

Last year we had the pleasure of reviewing the first volume consisting of *Balakanda*, and this year we have before us the second volume consisting of *Ayodhya*, *Aranya*, and *Kishkindha* kandas, in Tulsidas's Hindi original and English translation.

We might give one or two samples of the great composition for the edification of our readers.

When Rama has decided to go to the forest for 14 years at his father's behest, Seeta is advised by both Kowsalya and Rama to stay behind as the life of the forest would be utterly unsuited to her.

We shall give her reply in 'Tulasidas's words:

"O Lord of my life, O abode of mercy, handsome, genial, and wise, O Moon for the lily-like race of the Raghu, without you heaven would be as obnoxious as hell. Father and mother, sisters and dear brothers, beloved kinsmen and friends, father-in-law and mother-in-law, preceptor and relatives, allies and even sons, however good-looking, well-behaved, and congenial,—nay, whatever ties of affection and kinship there exist—to a woman bereft of her beloved lord, they are far more tormenting than the scorching sun. Life, riches, house, land, city and kingdom, all these are mere accoutrements of woe to a woman bereft of her lord. Luxury to her is loathesome like a disease, and ornaments a burden; while the world is like the torments of hell. Without you, O lord of my life, nothing in this world is delightful to me. As the body without a soul, and a river without water, even so, my lord, is a woman without her husband. In your company my lord, I shall be happy in every way so long as I beheld your countenance resembling the cloudless moon of an autumnal night."

To the Vijayalakshmis, Hannah Sens, Renuka Roys, of today, this might sound like gibberish. They are cast in the mould of selflove, selfishness, and self-aggrandisement.

Today the old loyalties of life which the Hindu philosophy of life had evolved after centuries of experience, have been smoke-screened, and shattered by the rudderless demogogy of the 20th century, and men and women, young and old, are fluttering about frantically, like live chicken being fried in an oven!

(To be continued.) *Editor.*

Dr. G. T. Kale, D.Sc., of the Central Food Technological Research Institute, Mysore writes,

"The reputed firm of Messrs. Harnarain Gopinath, Khari Baoli, Delhi have awarded a scholarship of Rs 600/- a year for 3 years in the first instance for study in the post-graduate Diploma Course in Fruit Technology at the Central Food Technological Research Institute in Mysore."

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SCIENCE IN 1950

A survey of American science shows that President Truman's announcement, that the United States would attempt to make a hydrogen bomb, was by far the most important story of the year.

Other big science stories of 1950 and the order of their importance have been listed as follows:

The development of the drug Terramycin. Made from a ground mould, the drug is effective against a wide range of infectious diseases.

Discovery that drugs, such as Terramycin and Aureomyin, when added to swine and poultry feed, can make animals grow fatter and attain more weight.

The continued progress of television.

The use of silver iodide and dry ice to speed clouds and cause rainfall.

Discovery that hormonal substances from the adrenal glands may be a cure for alcoholism and also for the common hangover.

Development of a blood test for cancer. Known as the Penn Test, it appears to be the best and the most accurate of all.

Discovery that Tritium, or heavy hydrogen, the same material that would be used in the hydrogen bomb—can be found in ordinary water.

Development of a new type of mechanical heart-lung device that is ready for use on a human being for the first time in medical history.

Cortisone and ACTH, the new hormonal drugs, continued to be important science news during 1950, with their true value still in debate.

In the last few years, much more has been discovered regarding the power of sound, and a good deal of western attention is now being devoted to the use of sound vibrations as di cribed in the mystery teachings, and the powe ascribed to the use of mantras. Scientists t are going even further back in their studies include the references to vibratory forces the Hindu *Sastras*.

Attention is being directed to an incide which resulted in the death of an instrument list in the Stockholm orchestra. He had be playing Tschaikovsky's "Pathetique" sy phony. He crashed from his seat and died he reached a certain stanza.

It has been recalled that there were tv similar incidents in Nottingham, Englan with the same composition. Here two instr mentalists died, and the coincidence was marked that this particular piece of music w banned in Nottingham. Tschaikovsky co posed this piece in the last year of his life, a it is claimed that he was foretelling his ow passing.

These incidents are now being linked wit experiments conducted at the end of the la century by J. W. Kelly, who was able witness the disintegration of a block of grani under the influence of sound. His secret di with him.

Now, with modern science, it is known th everything in the world radiates. Alread sound rays are being used in medical therap and this form of treatment is gaining prestig

In America, experiments are being mad with sound to sterilise foodstuffs.

In Britain it has been conclusively prove that some forms of radio music unquestionab stimulate cows to bigger milk production.

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The Manager,
"Rationalist", Mysor

(*Continued from page 2*)

many have a sound foundation. Much old lore has been preserved by gipsies.

Recently, a young soldier blinded at Dunkirk by the concussion of a bomb was sitting by the fire at his home in Cardiff wondering what fate had in store for him, when a gipsy, who had wandered in to sell something, turned to his father: "Why does the young man sit so aimlessly?"

"He is blind," explained the father, and related the story.

"I know how to help him," volunteered the gipsy. "Get some white flowers of elderberry. Put them in a sieve and pour boiling water over them. When cool, spuirt the water into his eyes three times a day."

The father was dubious, for surgeons held no hope for his son. However, the treatment was tried till the son complained that the lotion made his eyes smart.

Months later the gipsy called and inquired after the young man. The father explained what had happened. "But that," insisted the gipsy, "is a sign that the inflammation is being drawn out." So they persevered.

Gradually the son began to see. In eighteen months his sight was perfect!

In Southern Ireland it has been customary for cottagers to cover their land with seaweed and sand, as fertilizer. But not all sand will do. They first boil a sample with vinegar and, if it bubbles, use it. If it doesn't, the sand is rejected. Scientists investigated this old custom before the war and found that sand that bubbled contained calcium carbonate, and that if boiled with vinegar, which contains acetic acid, it will bubble. Calcium carbonate is good for crops.

Blackleg is a terrible cattle disease. But the Irish had a way of immunizing their cattle. They cut off the leg of a cow that died of blackleg and hung it for a month over a peat fire. Then they cut off strips and inserted them under the skins of healthy animals—presumably without knowing why.

Scientists who investigated the custom soon realized that this was merely a crude way of placing the pure culture of blackleg germs in a chloroformed atmosphere, and then injecting them into healthy animals.

The Romans bored wells to great depths. How, we do not know. They made glass that bent, but did not break. Their Tyrian purple, made from the shell-fish, murex, has not been matched for beauty. We know that swords made in Damascus could sever a hair floating in air. Whether science will be able to investigate the formula by which they were made is doubtful!

There are many such things we should like to know. Professor Lindner discovered that in the days of Nebuchadnezzar the Babylonians possessed a secret for making solid beer, called *saria*, which they carried on long journeys. All they had to do was to drop a brick of *saria* into water; when it dissolved, the result was beer!

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SHANKARA AND ARABINDO

Mayavaada is a philosophical doctrine as well as a practical attitude of life and both of them have had a great vogue in India. The Upanishads described Reality by the terms *Neti Neti*, not this, not this. The world was thus, as it were, condemned, because nothing of the world could be affirmed of Reality, nothing of it had any status there. Buddha's teachings regarding the ethics of life more unambiguously led to a complete philosophy of life and existence, which involved a thorough rejection of the world process. All this is mere passing show and to cease to be a part of it was to attain to Nirvana. Sankara's need of a positive view of the Ultimate Reality was evidently too great. He accepted the *Jagat* as *Mithya*, but forcefully affirmed the reality of Brahman. *Brahma satyam Jagat mithya*, Brahman is true and world is false, became the famous formula of his philosophy.

Shankara's great personality achieved a miracle in his own short life. He routed Buddhism and established Adwaita Vedanta throughout the land of Bharatvarsha. And his thought soon became the authentic tradition of Indian cultural life and continued to govern our thought, emotion and action from the 9th century to about the middle of the 19th century. During the last about hundred years however, the leaders of Indian life and thought have fought against the traditional life-and world-denying attitude and emphasised the positive value of life and action in the world. But a comprehensive system of philosophy, involving a full explanation of the numorous issues of life and existence on the basis of a whole-heartedly positive approach to life has found expression in Sri Aurobindo.

The value of this system of thought for us is obvious. It can be said that Mayavaada as a philosophy of life has been outgrown. But the attitude cultivated by it in the course of about a thousand years of its existence has left in us deep roots. It may not be denied that once Mayavaada has had its value and even now it can be affirmed to possess some relative value. But, as a general outlook upon life, it has ceased to be valid and, therefore, our racial mind needs a thorough re-education on the basis of a fuller and a more comprehensive philosophy of life. Mayavada's negative attitude towards the world and its view of the Brahman as *nirguna* leaves a great deal unexplained. Today we do not feel satisfied if we call anything an illusion. Our general cultural attitude today is that virtually all that we see and hear and think and experience is real. And, therefore, our true philosophical problem is, how can all this be properly explained and made intelligible.

Sri Aurobindo's philosophy takes up just this stand and undertakes to show that all the varied, divergent and even contradictory strands of our experience can be shown to be positive elements, each existing in its own right, in a proper and a comprehensive view of life and existence. And this view, while it synthesises all the elements of modern experience, is yet essentially the view propounded in the Upanishads. Says Sri Aurobindo that *Neti Neti* is not the whole account of Reality given by the Upanishads. They also describe it positively in the terms, *Sarvam Khalu idam Bhahma*, all this is Brahman, *Pranam Brahmeti*, life is Brahman, *Annam Brahmeti*, matter is Brahman etc. Now if we take the two kinds of statements together, our view of existence shall be different. This world is surely not 'That,' but 'That' is this and every part of it.

If we take experience comprehensively, as given to us in the four states of *Jagrat*, *Sushupti*, *Swapna* and *Turiya*, waking, deep sleep, dream and trance, we find ourselves at the last instance confronted with the dualism known to all philosophies, though

alled differently as the world and the Brahman, s the *achit* (the unconscious) and the *chit* he conscious), or as the Matter and Mind. ri Aurobindo calls it Matter and Spirit and, nerefore, the philosophical issue for him ecomes, how can spirit be reconciled to latter? This theoretical issue has its practical orrelate, which is, how can the full life of he spirit, the Divine life be realised on arth?

Now in reconciling Spirit to Matter, Sri Aurobindo declares that we cannot and shall ot dispose of any fact of experience as llusory. "True reconciliation," he explains, proceeds always by a mutual comprehension eading to some sort of oneness." And "that general and ultimate solution is likely to be he best which includes and accounts for all o that each truth as experience takes its place n the whole."

Shankara's philosophical seeking in his cultural times had taken a different form. He sought for the "foundational" in experience, which, he thought, must be eternal, unchanging and uniform. He came to regard the "undifferenced consciousness alone" (*Nirviseshacinmatram*) as real and then naturally the rest became unreal and illusory. The relation between the Unity of the pure unqualified consciousness of the Brahman and the multiplicity became *Anirvachaniya*, inexplicable. If the Unity was real, as in fact the spiritual intuition of Shankara revealed to him, and this was qualitatively a higher experience, then the experience of plurality of normal waking life had all to become unreal. The concept of unity, here contemplated, was one of pure identity and therefore became contradictory to that of multiplicity.

(To be continued)

Dr. INDRA SEN.

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AND THE

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TULASIDAS

II

Later, after they had departed for the forest, when dying Dasaratha frantically sent Sumantra to fetch them back, or at least fetch Sita back, and Sumantra pleaded with her to return, Sita replies,

"You are as good to me as my own father or father-in-law; it is therefore most undesirable that I should urge something in reply.

"It is due to grief that I am constrained to address you; do not take offence at it, sire. In the absence of the lotus feet of my lord all other ties of kinship are of little account.

"I have witnessed the glory of my father's fortune: his footstool is kissed by the crowns of the greatest monarchs. Bereft of my lord, my parent's home, which is such an abode of bliss, does not attract my mind even in an unguarded moment. My father-in-law is no less a personage than the King of Kosala, the suzerain lord of the entire globe, whose glory is manifest in all the fourteen spheres comprising the universe. Even Indra (the lord of celestials) goes ahead to receive him and seats him beside himself on his own throne. Such is my father-in-law, Ayodhya is my abode, agreeable is my family, and my mother-in-laws love me as my own mother. But without the dust from the lotus feet of my husband (the Lord of Raghus) none affords me pleasure even in a dream. On the other hand, impassable roads, forest regions and hills, elephants and lions, lakes and streams that cannot be crossed; wild tribes such as Kols and Bhils, dear and birds—all these a delightful to me in the company of my belov lord."

That was the principle of conduct of prince's wife, yet an inexperienced youn maiden.

Let us hear the thoughts a matronly sag wife, Anasuya. When they had reached th hermitage of Sage Atri, Anasuya counse Sita

"Listen, O Princess: a mother, father an brother are all kind to us; but they bestow only limited joy. A husband, howeve bestows unlimited joy (in the shape of blessed ness) O Videha's daughter; vile is the woma who refuses to serve him Fortitude, piety, friend and a wife—these four are put to th test only in times of adversity. A woman wh treats her husband with disrespect,—eve though he is old, sick, dull-headed, indigent blind, deaf, wrathful or most wretched,—shal suffer various torments in hell (the abode o Yama). Devotion of body, speech and min to her lord's feet is the only duty, sacred vow and penance of a woman. There are fou types of faithful wives in this world; so declar the Vedas, the Puranas and all the saints. A woman of the best type is convinced in he heart of hearts that she cannot even dream i this world of a man other than her lord. Th middling regards another's husband as he own brother, father or son (according to his age). She who is restrained by considerations of virtue or by the thought of her race i declared by the Vedas as a low woman. And know her to be the lowest woman in this world, who is restrained only by fear and want of opportunity. The woman who deceives her husband and loves a paramour is cast for a hundred cycles into the worst form of hell known by the name of Raurava. Who is so depraved as the woman who for the sake of a moment's pleasure reckons not the torment that shall endure for a thousand million

births? The woman who sincerely takes a vow of fidelity to her husband easily attains the highest state; while she who is disloyal to her lord is widowed as soon as she attains her youth wherever she may be reborn.

"A woman is impure by her very birth; but she attains a happy state (hereafter) by serving her lord. (It is due to her loyalty to her husband that) Tulasi is loved by Sri Hari even to this day and her glory is sung by all the four Vedas Listen, Sita: women will maintain their vow of fidelity to their husband by invoking your very name, Sri Rama being dear to you as your own life. It is for the good of the world that I have spoken to you on the subject."

Anasuya's words may sound strange to many people today.

Recently the Head of the Maharani's College, Mysore, Principal Mrs. Krishnaswamy, England-returned, spoke to an Anniversary gathering of her growing consciousness of a conflict, disunity, disharmony, leading to tension and unhappiness among men and women, the two inter-dependant entities of society. She wanted an explanation and a cure. The Chairman, Hon'ble K. T. Bhashyam, Minister, without presuming to advise anyone, but giving expression to his thoughts declared that after visiting Europe and America several times and observing the life there, he had come to the conclusion that the scheme of life evolved by the ancients of this country was undisputably the best. Woman's status in the west was degrading and mercenary. To discard the examples of Sita and Savitri and ape western women would lead to women's own unhappiness, and destroy the unique charm of Hindu Society. Being a good wife and good mother were the greatest things that women could do for the welfare of society, and he urged them to hold fast to those ideals.

So Sita's conception of her duties, and Anasuya's words of advice, were not the drivellings of two gutless women, but the crystallised wisdom of the ages, applicable for all times!

(To be continued.) *Editor.*

MARRIAGE

Chi. M. N. KAILASARAJA BAHADUR, son of Colonel D. C. Nanjaraja Bahadur, with Chi. Sow. SUVARNAMMANNI, daughter of Sri B. Nanjaraja Urs. on 10-2-1951 at the Maharaja's Chatram, Mysore.

Sow. KANTHILAKSHMI, daughter of Dr. and Mrs. K. V. Srinath, with Dr. B. R. YATHIRAJ, PH.D., son of Mr. B. Rangiengar, Rtd. Sub Judge, on 11-2-1951, at 1 Krishnaraja Road, Basavangudi, Bangalore.

Chi. Sow. KUSUMAVALLI, daughter Professor M. Yamunacharya, M.A., with Chi. P. R. SUNDARARAJAN, son of Sri P. R. Ramaswamy Iyengar, Advocate, Bangalore, on 11-2-1951 at "Vedagriham", Viceroy Road, Mysore.

Chi. P. RAMANATH GUPTA, son of Sri Pamadi Gowrishankar Gupta, Bangalore, with Sow. VIMALAMMA, daughter sf Sri B. Nagaraja Chetty, Mysore, on 16-2-1951 at Mysore.

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SCHOOL CHILDREN AND MALARIA

To be effective, an intensive anti-malaria campaign should really start in the schools, naturally only in those regions where malaria frequently occurs.

School children ought to be taught how malaria is spread. Every school should in fact be a sort of training ground where the young are trained for the assault on that insidious assailant of public health: the anopheles.

For instance, children should know how the malaria carrying anopheles mosquito deposits its eggs in stagnant water or in cisterns, rain barrels, ducts, outlet pipes, etc.

Four days after the eggs have been laid the young mosquitos, then in the larval stage, are born. What is so important, is the fact that the quantity of eggs deposited by a mosquito is so enormous. At one hatching, this number comes to between 120 and 150 eggs and because the young mosquito is soon full-grown, the number of its descendants increases at an amazing rate. After only thirty days, the mosquito can boast of a family of 160,000 children, grand children and so forth and so on. Naturally, a good many come to grief but the number remaining is quite dangerous enough.

In this connection it would most certainly not be out of place to emphasize the great benefits to be derived from the use of QUININE, *the* effective remedy against malaria. After all, did not in 1938 the Committee of Experts on Malaria of the now defunct League of Nations publish a report in which they advised the use of Quinine as an effective remedy against malaria? When attacked by a bout of malaria this Committee advised a dosage of from 15 to 20 grains of quinine during a period of from 5 to 7 days, whilst as a preventive measure they recommended a daily dose of 6 grains during the whole of the malaria season.

This and numerous other facts in connection with the life of the mosquito and the misery this insect can cause should be taugh at school so that the young children will know betimes the dangers which threaten them from that source.

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NO, THANK YOU!

Speaking at the All India Congress Committee meeting Mr. Abid Ali, Bombay, asked Congressmen to set an example to the people in 'simple living' and suggested that President Rajendra Prasad should leave his present 'palace' and live in a hut. So also should the Prime Minister Mr. Nehru leave his palatia building and make all Congressmen lead the lives they were leading before the achievement of freedom he said.

A NOVEL PROTEST

A visitor from Karachi disclosed that engineers of the transmitter station of Radio Pakistan are wearing long beards these days because "their salaries are too low to enable them to purchase razor blades."

They have decided to grow beards until the Government accept the Pay Commission's recommendations. The "don't shave," strike has now entered its fourth month. Blades have begun to cost more in Pakistan despite non-devaluation.

* * *

We think the masculine section of the Mysore A. I. R. might well copy the above example for the redress of their grievances.

Ed.

ಶ್ರೀಯುತ ರಾವ್ ಬಹದ್ದೂರ್. ಆರ್. ನರಸಿಂಹಾಚಾರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಯಕ್ಷಗಾನ ಬಯಲು:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಂದು ಶುಭದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರ ಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಶ್ರೀ ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶ್ಲಾ ಪೂರ್ಣ ವಿಮರ್ಶೆಯಿರುವದು."

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SHANKARA AND ARABINDO

(Continued from last issue.)

The law of contradiction (*Abadhitatva*) otherwise too governs the thought of Mayavada from one end to the other and the result was that the doctrine created more dualisms than it explained. Brahman and the world, Unity and multiplicity, the *Paramarthika* (the ultimate) and the *Vyavaharika* (the pragmatic), truth and falsehood, bondage and release and the ethical and religious life and existence in Brahman are some of the fundamental dualisms of Mayavada. And uniformly their resolution consists in declaring one of them as illusory. The world is unreal, multiplicity is unreal, falsehood is unreal, bondage is unreal and so is the ethical and religious life unreal. The concept of Ishwar accepted by Mayavada is virtually anamolous creation It is supposed to meet the religious needs of the individual, to be the object of its worship. It is the Lord and the Creator of the world. But from the point of the Brahman, it is as unreal as the world it creates. And obviously an unreal Ishwar cannot answer to the religious aspiration of the human individual.

Before considering how Sri Aurobindo resolves the (other) major dualisms of philosophy, we would do well to state his general attitude regarding dualisms in their relation to Reality. Says Sri Aurobindo: "An Omnipresent Reality is the truth of all life and existence, whether absolute or relative, whether corporal or incorporal, whether animate or inanimate, whether intelligent or unintelligent. ... All antimonies confront each other in order to recognise one Truth in their opposed aspects and embrace by the way of conflict their mutual unity." Reality is therefore perfectly compatible with plurality. Identity too, in consequence, will comprehend difference and not negate it.

But can this Omnipresent Reality comprehending all antimonies be subject to the law of contradiction? Certainly not. The law contradiction is, properly speaking, applical to finite objects and to attempt to apply it the Infinite has always led to insolut problems in the history of philosophy. In t West, it has been the unique merit of He to recognise that the contradictories alwa point beyond themselves to a position wh they are reconciled. A thesis and antithe must needs have a synthesis and these thr steps became for him necessary moments thought as well as reality. Hegel had th discovered a function of reason higher th the ordinary rational activity governed by t law of contradiction.

Now obviously, as Sri Aurobindo say "Our way of knowing must be appropriate that which is to be known." And, therefor a reality which is all-inclusive and reconcil all contradictions and for that reason mu possess a Unity of a higher order, a spiritu Unity, can only be adequately known by spiritual reason or intuition. Mayavada h rigidly regarded Mind and Ego as practical final realities and therefore, it found it in possible to reconcile them to the spiritu reality of the Brahman. And undoubtedly the mind and ego are final then in a spiritu view of things they will have to be declare unreal. But mind and ego are, in fact, n final. They are of a 'transitional' charact and point beyond themselves to higher in strumentations of knowledge and forms being. Recognition of this fact alone, insist Sri Aurobindo, can lead to a satisfactor solution of the dualisms of Mayavada. I the separative plurality of the mind ego leve admits of a reconciliation and accommodatio within the spiritual unity of intuition, the plurality need not be negated in order t affirm the unity of the spiritual perception.

Sri Aurobindo delineates with thoroughnes the various higher instrumentations of know

(Continued on page 6).

THE "HISTORY OF MYSORE"

Mr. F. C. Devaraja Urs, former Private Secretary to H. H. The Yuvaraja, and Secretary, Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee, writes:

"I began reading your book, and I would not, nay, could not, get up till I finished the book at one stretch!

You have dealt with the subject in a masterly way. Who else could do it if not you? You have been given the gift of a pen which is mightier than the sword. Your rendering of the subject has given out many important facts unknown to many.

Again, your rendering of Raja Wadiyar's and Chikadevaraja Wadiyar's, and especially Mummadi Krishnaraja Wadiyar's reigns, is very interesting and brings the truths out. This could not have been done by any other historian but you, being a journalist of a high order, and a poet and author of many books on various subjects.

Again, you have exposed Poorniah, Bowring, and Major Elliot, as no other could have done. There I admire your boldness and sense of justice. You have dealt with delicacy on controversial subjects.

In fact the whole book is that of an author of a very high order, rather than that of an ordinary historian.

The whole State ought to be proud of you and be most grateful to you for this great contribution of yours."

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AND THE

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The Rationalist.

Monday 19-2-1951.

TULASIDAS

III

In the last two issues we sought to give a few glimpses of the thought contents of Tulasidas's *Ramacharita Manasa* which the learned and altruistic Editors of the *Kalyan* of Gorakhpur have brought out.

Contemplating on the *Ramayana* in the midst of the buffetings of one's daily life is like pouring oil on troubled waters It contains so much to soothe choking hearts, to sustain despairing minds, to lift one from the morass of one's daily hardships.

It raises the veil from the distant past, and makes it illumine the groping present

For instance, now that we are in the midst of the night-mare of food, the following story of King Rantideva should be found apposite.

"King Rantideva was a most generous-hearted ruler. He gave away his riches every now and then. Having parted with all that he possessed, he and his family had to remain without food and water for full forty-eight days on one occasion. He did nothing to earn his livelihood and depended on whatever he got unasked. Prolonged starvation had reduced him to a skeleton and he was lying in a semi-conscious state with his wife and children, counting his days. On the 49th day he got some rice boiled in milk, another sweet dish, and water. He was just going to share it with his family when a stranger, who was a Brahmin by caste, appeared before him. The king gladly and devoutly gave away what was served before him to the Brahmin, and dividing the rest among themselves was about to partake of his own share when another new comer, who happened to be a Sudra, turne up. The king entertained the Sudra as we out of the stock he had in hand. In the mear time a low-born man came with his dogs an asked food for himself and his dogs. Th king gave away the remaining food to thes strangers. He had now left with him wate barely sufficient to slake the thirst of a singl soul. As the king was about to quench hi thirst thereby a pariah made his appearanc and piteously begged for water. Moved b his entreaties King Rantideva parted eve with his water and went without it himself !"

Or take this story of Vena, and compare i with contemporary politics.

"Vena was born of King Anga (a descendan of the celebrated devotee Dhruva), an Sunitha (a daughter of Mrtyu, the god o death). Being thus descended from Adharm (the spirit presiding over unrighteousness, th father of Mrtyu) on the mother's side, Ven was born with vicious propensities and grev to be the bane of society. Fed up with hi atrocities and unable to correct him, King Anga left his capital one night and retired t an unknown destination. Seeing the kingdon masterless Bhrgu and other sages installec Vena on the throne, even though the minister were opposed to his installation. Powe turned his head all the more and arrogantly accounting himself as grater than all he begai to insult exalted souls. He went to the lengt of banning the performance of sacrifice an even charity, and thus put a stop to all pious acts and the pursuit of religion.

"When the sages perceived that the tyranny of the monarch was overstepping all bounds they felt sorry for having installed him on the throne. They, therefore, met and decided t expostulate with the king and persuade him, if possible, to desist from his evil ways. They further resolved to dispose of him in case he

l not come round. The sages approached e king accordingly and admonished him but vain. This enraged the sages, who killed n by the very sound of 'Hum'!"

Or take this beautiful story of Markandeya d God.

"The story of Markandeya has been told at ngth in *Srimad Bhagavata* (XII. 8–19). He celebrated for his longevity (which will conue till the end of this Kalpa), which has rned for him the title of 'Chirajivi.' Won er by his austerities and devotion Bhagavan rayana appeared in person before him and ered to grant him a boon. The sage, however, requested that he might be allowed to tness the glory of His Maya. The Lord appeared, assuring the sage that his prayer uld be granted.

One evening, while the sage was engaged in s devotions on the bank of the Pushpabhadra er, it bagan to rain in torrents. The oceans tstepped their limits and deluged the earth well as the heavens. Even though he was enlightened soul, the sage was much consed and alarmed; and tossed about by the rious waves and blasting winds he drifted ng like a blind man for a long time. At t he espied a small island on which stood oung banyan tree. On the tree itself he w, lying in a cup of leaves, a most charming be of dark hue, holding in both of its tiny nds one of its great toes and sucking it. ne sage was enraptured to behold this extraordinary babe, and at its very sight all his tigue and pain disappeared. As the sage ed to approach the babe he was drawn by e breath of its nostrils into its stomach, and w the whole universe contained therein! fter wandering there for a long time he was pelled from the stomach with the breath d found himself once more in the endless ean with the banyan tree and the beautiful ibe still before his eyes. The sage made one ore attempt to approach the babe, when lo! the babe disappeared and the great deluge also vanished out of sight!"

All this and more we find in the precious volume which those two good men, Srijuts Jayadayal Goyandka and Hanumanprasad Poddar, have brought out as the second Annual of their great devotional journal, *Kalyan*.

We are glad to express appreciation of their valuable effort, and to tender them thanks on behalf of the public.

Editor.

BEWARE OF JUSTICE

A Businessman had to leave town before a law suit brought against him by a competitor was ended. So he told his lawyer to wire him the outcome as soon as it was over. Several days later he received a telegram: "Justice has triumphed." He hastened to wire back immediately: "Appeal at once!"

"CROAKING"

"Say, uncle," requested little junior one evening, "would you mind making a noise like a frog?"

"Now, why in the world do you want me to make a noise like a frog, junior?" asked the uncle.

"Well, there's an awful lot of things I want," explained junior, "and whenever I ask pop to get me any of them he always says, 'just wait until your uncle croaks, son.'"

MARRIAGE

Srimati K. I. INDIRAMBAL, B.A. HONS, daughter of Sri K. I. N. Iyengar, with Chi. M. A. J. PARTHASARATHY, B.SC. B.E., son of Sri M. A. J. Tirumalai Iyengar, on 19–2–1951 at Bangalore.

(*Continued from page 2.*)

ledge as well as forms of being, and shows with a special emphasis that the stage of Supermind, the *Rit chit* of the Veda, exactly marks the status where the unity and plurality are present together in a most intimate relation. That status of experience is a complete demonstration of the reconciliation of Unity and Plurality. For a monistic philosophy, which would not resort to illusion as a principle of explanation, the principle of Supermind is a necessity of thought too. It is the principle which achieves unity in difference and reconciles plurality to unity, it makes the coming out of the 'many' out of the 'one' possible.

We have in Sri Aurobindo then a philosophy which offers to us a world of essential spiritual Unity comprehending all facts of life and existence. It is a world in which mind and ego are transitional factors and are, therefore, by the nature of things in the process of being transcended. A spiritual unity and fulness are our natural destiny and this life of division is bound to go. The world is, therefore, no hostile situation that we might fear or shrink from. It is the base and continent for the realisation of divine life. "The Earth is His footing," *Padabhyam Prithvi*, says the Upanishad. We, therefore, accept it and all that it contains and involves most heartily and seek and aspire for a full realisation and manifestation of the spiritual unity which controls and guides it from within.

Dr. INDRA SEN.

* * *

But long before Arabindo Ghosh, Ramanuja and Madhwa had examined Shankara's philosophy in the light of Vedic texts, with amazing scholarship and cogency of reasoning, and rebutted its tenets. Arabindo Ghosh can only be said to have re-presented their conclusions in another language.

We do not look upon Shankara as unlearned or erratic. We hold him as a very great man before whom all our great men today are like straw. To have acquired all that learning, all that brilliancy of thought, made such whirlwind propagation of his philosophy, and produced such monumental works when there was no printing and paper, all within a brief 32 years, ranks him among the greatest of men.

Two explanations of his contradictions in philosophy strike our mind as we are writing.

Just as Ramanuja sought to controvert the teachings of Shankara, and Madhwa sought to controvert the teachings of both Ramanuja and Shankara, Shankara sought to dispel the teachings of Buddha which were current in his day. So he pitted all his scholarship and reasoning against the Buddhism of his day. That he succeeded so well is glorious. But he died too early. The contradictions of his philosophy may therefore be said to be due to the shortness of his life. Had he lived longer, like Ramanuja and Madhwa, he would have bestowed further reflection on his teachings, and perhaps anticipated Ramanuja's or Madhwa's philosophy, by subjecting his youthful conclusions to mature reflection like the sages who were the authors of the Upanishads. So when we speak of the contradictions of Shankara's philosophy, we should not be construed as belittling Shankara's greatness. He viewed Vedic philosophy against the background of Buddhism, and before he could spend further thought on it and examine Vedic philosophy by itself, or by its own light, God snatched him away. And so he has given rise to violent admirers and violent critics.

Editor.

ಮ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

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This book is most suitable for non-detailed tudy in the higher classes of Secondary Schools.

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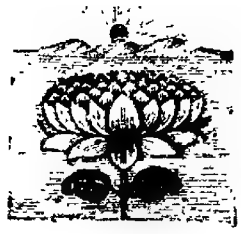

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BENGAL LAMPS

THEY STAY BRIGHTER LONGER

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G. R. JOSYER, M.A. Hons., F.R.E.S.

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WILLINGDON, HAMBOURG, KANIA

Mark Hambourg, despite his heavy build, is always in a hurry, just off half across the world to give a recital or just back from it. Perhaps his strangest journey was in India. He had met, during one of his earlier Australian tours, a young A.D.C. named Thomas, and saw the same man some years later in India—but by now Mr. Thomas had become the Marquess of Willingdon and was the Viceroy and Governor-General!

Over dinner at Viceregal Lodge in Delhi he asked Mark: "Is there anything in India you would specially like to see?"

"Yes," said Mark. "The North-West Frontier."

The Commander-in-Chief was at the other end of the table, and after dinner the journey was arranged. When Mark arrived at the frontier to play at the regimental mess he was informed by telegram: "Please postpone visit. Three bottles of whisky were poured into piano at party last night and take three days to dry."

So Mark found himself with time on his hands, and the local police officer suggested politely: "Would you like to go through the Khyber Pass, sir?"

"Will it be safe?" asked Mark. "Aren't there wild tribesmen there with guns to pick out intruders?"

"Yes. But it will be safe enough. I'll let the Chief know that we are coming."

Mrs. Mark Hambourg, daughter of the late Lord Muir Mackenzie, insisted on accompanying them, much to Mark's alarm. They got through the Pass safely and were informed at the other end that the chieftain had arranged to receive them and had prepared an English tea for his guests.

It was in a primitive courtyard that th were met by this wild tribal chieftain with flaming red beard, dyed to indicate that had made the pilgrimage to Mecca.

They sat in stiff bentwood chairs, and t earth at their feet was soft and squelchy w the rain of the night before. At a low ta were cups and saucers and a small bowl co taining only three lumps of sugar, one f each guest. It was explained by the poli officer that sugar was very scarce in t mountains, and this was a singular compl ment to them: at which both Mr. and Mr Hambourg bowed.

The tea was brought by an angry attendar who seemed to resent the presence of the white people. The chief thrust forward t bowl of sugar. After the other two h helped themselves, Mark, feeling uneasy this strange environment, nervously picked u the remaining piece, and was shocked to fi the tongs slip and the sugar fall into the mu

The Chief gave him a severe, rebuking loo took his bare brown foot out of his slippe and picked up the lump of sugar deftly wi his toes. Then, raising his hairy leg, l popped the sugar into Mark's cup!

The tea instantly became discoloure Mark looked at the cup, then glanced at t others.

"Dreenk," said the angry chieftain.

Picking the cup up with both his shal hands, Mark strove to control himself fro pulling a face as he took his first sip. It w horrible, but the frontier Chief smiled wi pleasure.

We hope nothing like this occurred at t Advocate General and Public Prosecut A. R. S. Iyer's tea-party to C. J. Kania Bangalore. Though an Advocate Gener naturally steps into the High Court Judgeshi tea-parties to Chief Judges smoothen the w

o it. We are not told what Justice Kania nspected at Bangalore. We hope he found he Court buildings white-washed and well-swept, and the Judges keeping good health.

Ed.

NATIONAL INCOMES

One-tenth of the world population receives alf of the world's income, while half of the world's inhabitants receive only one-tenth of he total. This is revealed in a Report on National Incomes recently released by the Statistical Office of the U.N.

The report, entitled "National and Per Capita Incomes, Seventy Countries—1949," shows that the U.S.A., with an income per head of about 1,450 dollars, led all other countries in terms of total and average incomes by a substantial margin.

At the other end of the scale are to be found all the Asian and African countries, many with per capita incomes under 50 dollars per year. Of the 70 countries surveyed, 13 contain almost one-third of the combined population of all the countries and per capita incomes below 50 dollars, and 13 others had average incomes between 50 and 100 dollars.

The 70 countries covered account for about 90 per cent of the world's population and a still larger percentage of world income and production. The figures for these countries make it clear that the distribution of world income among countries is extremely unequal, and that a small number of countries account for a very large fraction of total production and income. Thus, the eight richest countries, with about one-tenth of the combined population, received in 1949 about 55 per cent of the total incomes of all countries. On the other hand, the 25 poorest countries with more than half of the combined population received only one-tenth of the total.

BIRTH OF THE UNIVERSE

New observations made by him are advanced by Dr. Edward F. Carpenter of the University of Arizona in support of the theory that the universe was created by the condensation of gas which occurred suddenly millions of years ago.

He believes that the millions of stars were brought into being in one act.

Giving his evidence to a meeting of the American Association for the Advancement of Science held in Cleveland, Dr. Carpenter described how by studying 130 pairs of galaxies that are relatively close together and several clusters of galaxies each containing 1000 or more galaxies, he found that two galaxies when a million light years apart have no gravitational attraction upon one another.

He regarded this as showing that the galaxies could not have been formed by a building up process of one galaxy joining another.

Dr. Carpenter said he noticed that there were few galaxies of the pin-wheel type of our sun and planets. This agreed with the theory of condensation, because the pin-wheel galaxy was developed from a large mass of condensing gas around a single core. In the clusters of galaxies where there were many cores relatively close together no pin-wheels could have formed.

The theory is that all supposedly finite space was at one time filled with a gas, and as space expanded, the gas at some point of time began to condense all over space into stars and clusters of stars.

The turbulence of the gas spun the stream, then it condensed into the pin-wheel form with stars stretched out in the wheel's tail.

The Rationalist.

Monday 26-2-1951.

RIGHT AND WRONG

"I *cannot* understand a man of Mr. Puttaraja Urs's position not responding to a court summons", said a retired District Judge to us a while ago.

The Press, the so-called "Independent Press," has not been fair to Mr. Puttaraja Urs. The facts, according to the highest authority, are that it is not true that Justice Puttaraja Urs refused to appear in court on summons or B. Warrant. When the summons was served, it seems he appealed to the court for "protection", on the ground that the police had not examined him in the case, and that any records to the contrary were meant only to harass him. Thereupon it seems the Court issued a B. warrant, when he was in Delhi.

Returning from Delhi, for over a month no process was served on him till the 10th or 12th inst.

Having to be away from Bangalore on the date of hearing, 15th, he prayed for a fresh date. And the non-bailable warrant ensued.

The modern citizen ought to realise that "the courts are powerful; and, the courts are right," especially when the courts and the police work like a happy family.

"Sir, can you spare a few minutes? Can you tell us what is all this "Raju's case?"", asked a young friend two days ago on the road.

Mr. L. S. Raju's case, so far as one can judge from the occurrences of the last two years, is that he has been at logger-heads with his former student, Chief Justice Medappa. For the rest, judicial proceedings are pr tected from comments by the public or t Press.

And there is little to comment about in t judgment either. That Mr. Raju would convicted was our own foregone conclusio The Magistrate has done what any other m in his position would have been certain to d We fancy that the trial of Mr. Raju must ha been a great strain on the Magistrate himse And we are sure that he must have heaved sigh of relief after pronouncing judgment.

We said that the public and the Pre cannot comment on a judgment. Surendr nath Banerjee tried to do so and was punishe But an appellate court judge can comment o a judgment and even tear it to pieces. What held to be an offence by one judge may held to be not an offence by a higher judge.

So what is the yard-stick by which the publ have to be guided in their own conduct? G all the High Court Judgments by heart an act according to them?

And High Courts themselves are put their place by the members of the Legislatur

Then where does the common man stand He stands dangling in mid-air! And wi quarterly sessions of the Legislatures, ea passing a score of laws, the common man like a child crawling on a floor strewn wi glass splinters. It cannot sit still: if it mov it gets torn all over the body!

Drs. Nehru and Ambedkar make out th the Hindu Code is antequated. Verily would seem to be so. The Hindu Code la down what was sin and what was virtue. F the rest it taught men the fear of God. B to us today God is absent, and the word sin, virtue, crime, have lost their meaning Instead of selflessness, goodwill and generosit greed, deceit, and hatred have become t order of the day.

Therefore both the Civil and Criminal Procedure Codes may be said to have become obsolete. They have ceased to give protection to person and property. These are days when only two kinds of people can thrive, the men who cringe, and the men who can use all means to crush opposition to the exercise of their self-will. For the rest it is living death, or hell on earth !

One has to take comfort in the thought of the *Geeta*,

ಯದಾಯದಾಹಿ ಧರ್ಮಸ್ಯ ಗ್ಲಾನಿರ್ಭವತಿ ಭಾರತ .
ಅಭ್ಯುತ್ಥಾನಮಧರ್ಮಸ್ಯ ತದಾತ್ಮಾನಂ ಸೃಜಾಮ್ಯಹಂ ॥

"Whenever there is a decadence of virtue and ascendency of vice, I take human shape and set matters right."

There is also a gracious dialogue between Vishnu and his consort Mahalakshmi in an account of Kaliyuga-dharma in "Bhavishyapurana."

(To be continued.) *Editor.*

MARRIAGE

Sri Y. KAILASAM, son of Sri Y. Viroopakshiah, Mysore, with Chi. Sow. ANUSOOYA DEVI, daughter of Sri Doddarajappa, on 25-2-1951. at Chickpet, Bangalore.

Sow SHARADAMBA, daughter of Sri A. V. Nanjunda Shreshthi, Mysore with Chi. K. N. NARASIMHA MURTHY, son of Sri U. Narayanaswamy Shreshthi, Kunigal on 26-2-1951, and

Sow. RAMARATNAMMA, daughter of Sri Neelakantha Shreshthi, Mysore, with Chi. C. N. RAJU, son of Sri C. Narayana Shreshthi Bangalore, on 28-2-1951 at Thimmayachar's Chowltry, Mysore.

HISTORY OF MYSORE

AND THE

YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS, F.R.E.S.

AUTHOR

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QUEER TASTES

It was said of a very famous writer that he papered the walls of his room with the pile of rejection slips he collected when he was just an unknown writer. It either means that he had confidence in himself inspite of the editors' slips or that he indulged in an odd whim.

When it comes to interior decoration, some people have the oddest whims, writes *Reveille*. One young lady had the original idea of papering the walls of her room with correspondence.

The ceiling was entirely covered with love-letters, while on the walls were notes announcing the engagements and weddings of her friends, invitations to dances, and other personal correspondence.

A more depressing method, however, was employed by a French lady. She papered her hall with mourning cards and envelopes which she received from friends who had suffered bereavement!

Again, when an American millionaire married a famous actress, he set aside the largest room in his mansion and decorated it with newspaper cuttings and articles containing interesting and enthusiastic notices about his wife.

But this was eclipsed by the Spanish lady—a great singer—who papered one room of her house in Madrid with the songs she had sung most successfully.

Many years ago in the neighbourhood of Bognor, Sussex, a publican exercised his ingenuity in papering one of his rooms with postage stamps.

But a famous stamp dealer beat this by papering his room with stamp forgeries and only reprints. Seventy thousand of these frauds covered the walls.

Silk hangings are not uncommon, but surely those that decked the room of a young Russian of a noble family were unique.

They consisted solely of handkerchiefs and scarves which he had purloined from the various ladies he had met!

During his annual holiday at the seaside a man from London collected such a large number of shells that he decided to cover the walls and ceiling of his room with them. And to top it all, he carpeted the floor with dried seaweed.

An American papered his house solely with beer-bottle labels. Each of the 20 rooms had distinctive labels,—usually labels issued in a specified country.

There was method, however, in this American's madness; for one of his conditions was that no label could be used unless he or his friends had first consumed the contents of the bottle!

A New York dentist had also hidden his walls with memories of his life's work. But because he could hardly conceal his walls with his patients' extracted teeth, he substituted playing-cards—one for each drawn tooth.

Another New York inhabitant had his walls covered with theatre tickets. In one of his apartments, a cornice of champagne corks surrounds the walls.

But for mural decoration, it would be difficult to beat the whim of a spinster.

When her fiance died, she had several hundred copies made of his portrait and with them she covered the walls, ceiling, and even the floor. Then she covered the floor with a layer of thick glass!

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The Manager,
"Rationalist", Mysore

THE DRAMA OF THE KOH-I-NOOR

In our matter of fact 20th. century with its ever advancing science, the veils of secrecy enveloping many things, are gradually and one by one being lifted. Still, there are some matters which remain wrapped in mystery. We think for instance of the Koh-i-Noor, the gigantic and famous Indian diamond presented in 1849 to Queen Victoria and since then one of the British Crown Jewels.

There is a strange history connected with this stone the value of which is estimated at roughly £120,000. It certainly is no bringer of luck, on the contrary, only misfortune follows this exotic jewel. By trickery and guile it came into the hands of this one and the other and quite a few battles have been waged for the possession of this "Light of the Mountain."

A fine tale for instance is that of the Persian Ruler Nadir Shaw, who had conquered India but in vain searched for the famous diamond. At one of the meetings this Monarch had with his defeated enemy, the last of the Great Mohammed Shaw, he proposed as a proof of friendship an exchange of head-gear. Before the defeated ex-enemy could protest, the exchange was already accomplished. This interchange proved to be of especial significance, for foxy Shaw had learned from one of the Harem ladies that Mogul had hidden the Koh-i-Noor in one of the folds of his turban.

The last misfortune caused by the diamond occurred when a British Film Company wanted to bring its history to the screen. The whole project failed because a large number of the team were taking ill. Some of them were attacked by malaria. The proper use of QUININE would have prevented lots of misery, for had not the Committee of Experts on Malaria of the former League of Nations in 1938 published a report in which they advised as a prophylactic a dose of 6 grains of quinine during the dangerous season, whilst as a remedy when attacked by a bout of malaria they recommended a daily dose of from 15 to 20 grains during a period of from 5 to 7 days.

This goes to show, that quinine, though indirectly could have been able to reduce the ill-fated action of the Koh-i-Noor.

By courtesy of

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Amsterdam, Holland.

KINDS OF LIES

There are many kinds of lies and some of them help us get along with each other, Dr. Ben Karpman declares in the *Psychiatric Quarterly*.

He roughly classifies lies in this manner:

1. Benign lies: Designed not to hurt the other person. These include lies for the sake of politeness.

2. Hysterical lies: Told to attract attention, to make others feel sorry for you.

3. Defensive lies: To extricate one's self from a difficult situation.

4. Compensatory lies: To cover up for feelings of inferiority.

5. Malicious lies: To deceive for profit.

6. Gossip. To hurt a specific person and derive personal satisfaction.

7. Implied lying; Refraining from telling the truth by remaining silent.

8. Love intoxication type: The whispering of sweet nothings into a loved one's ear.

9. Pathological lying: Observed in those with fantasies and delusions.

Lying didn't start with the human race, Dr. Karpman points out.

"Deceptive acting is well-known in the animal world, such as the death feigning of an oppossum," he observes.

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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COSMIC FORCE

America's top nuclear physicists have frankly admitted that the results of their experiments with giant atom-smashing machines have upset all their previous theories about the forces that hold the material universe together.

At their recent conference in Rochester, New York, they admitted finding themselves hopelessly lost in the dark impenetrable "jungles" of the "darkest Africa of matter",—the nucleus of the atom, in which they confess the secret of the universe is locked up more tightly than ever before.

They had hoped that by assaulting the citadel of the material universe with atomic artillery of hundreds of millions of volts, they would make nature yield its most intimate secrets. Instead, nature has hurled them back for a sizable loss, figuratively pulling the rug from under their feet!

To their dismay, the physicists say that the latest experiments instead of lending further support to their theories, have yielded results that invalidate most of them.

The principal question is: "What holds the universe together?" The universe consists of atoms, and more than 99·9 per cent of the matter and energy of the atoms of the material is concentrated within the atomic nucleus. This nucleus consists of particles carrying a positive electrical charge (protons) and particles that are electrically neutral (neutrons). Since like charges repel each other, the protons in the nucleus should repel each other with a tremendous force.

A British physicist has estimated that two pounds of protons at opposite sides of the earth, a pound at each pole, should repel each other with a force of 26 tons, yet the protons are held together within the infinitesimally small atomic nucleus with a force millions of times greater than the electrical forces tending to repel them. Without this great nuclear for it is obvious that the material universe co not exist at all, and everything in it wo evaporate into one cosmic cloud of hydro gas, the nucleus of which consists of only proton, with nothing to repel it. But fundamental question is: "What is the nat of this cosmic force and how does it arise And the answer to this evades the scienti still!

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(*Continued from page 6.*)

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And he is dead!—And nobody has been arrested or charged!

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His death is a loss to the country. Is it a gain or a loss to him? If he has become one with the Angels, and escaped from this wretched rationing, and bad biscuits, bad sugar, and bad surgery, it is a gain to him. If his soul is reborn again in this world of wars and over-population, then it is loss to him also.

Did he know that he would die so soon; that *Mrityu* was waiting for him at Madras? Perhaps not. Mrityu is unseen, but undeniable. God is unseen, but deniable. But there is no denying Mrityu. It may snatch us away by our baby curls. It may drag us away by our graying locks, just as it pleases!

And so Dr. Sir C. R. Reddy, Kt. LL.D., has passed away, honoured and mourned by many. Two tributes to his memory, by Hon'ble K. C. Reddy, Chief Minister, and Hon'ble H. C. Dasappa, Minister, we give below.

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Hon'ble K. C. Reddy:

"The sudden passing away of Dr. C. R. Reddy has removed from our midst an outstanding personality, a genuine patriot and an educationist of great eminence. While his service to the nation in several spheres was of the highest order, his work in the field of education was a class by itself. First in Baroda, then in Mysore, later in Madras and Andhra and finally in Mysore again, his was a labour of unsurpassed devotion and in all these places the achievement to his credit can hardly be equalled.

The zeal with which he introduced far-reaching reforms as Director of Public Instruction in Mysore is still fresh in the memory of Mysoreans. His solicitude for the betterment of, and burning enthusiasm to do justice to, the depressed classes so early as three decades back will ever be remembered with gratitude.

The Andhra University is mainly his creation and it is an acknowledged fact that that University is one of the best in India at present.

Mysore had recently secured his great services to reorganise the University and the educational system, but before the work could be galvanised, alas, he is no more!

India has lost a great son in his death. A sturdy patriot, a rare intellectual, an author and critic of the highest order, a lovable personality scintillating with wit and wisdom has left us. When will we have the fortune again to see the like of him?

May God grant strength of mind to us and to the members of his family to bear the great loss with fortitude, and may the soul of the departed rest in peace!"

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(*To be continued*)

The Rationalist.

Monday 5-3-1951.

RIGHT AND WRONG

II

In the centre of the vast milky ocean, reclining on the giant coils of the great Adishesha with its seven-crested hood raised above like a silken umbrella, Mahavishnu is just opening his eyes from his meditative half-sleep. Mahalakshmi, Mother of the Universe, beatifically beautiful, sweet, charming, pressing her husband's Divine limbs with her bewitching lotus-hued palms, asks puzzledly, "My gracious Lord, and Lord of the Universe, you create all the living beings of the Universe, and almost entirely you destroy them. Is there none among them all who is dear to you? Devas, Manushyas, Gandharvas, Yakshas, Vidyadharas, Suras, all are created by you, and are destroyed by you. Amidst all this multiplicity of creation, gracious Lord, are there some whom you love, some whom you hate, or are they all one to you?"

God replies,

"Sweet One, All beings are equal to me. I love none, I hate none. But abiding in each heart I am pleased with those who manifest good qualities. I dwell in the conscience of all beings. Those of them that practise virtue I love. Those that commit sin I hate. Virtue is the outcome of love, and is to be found in good-natured men. Sin is caused by hatred and comes from evil minds.

"My marvelous Lady, I shall tell you what men devoted to virtue are beloved of me. Men who understand the truth of the Universe, who have gained the knowledge of self, who perform their duties faithfully, are on the way to my love. Men who by thought, word, o deed do not harm others, who look wit friendship on every one, are always dear t me. Men who are happy with what the possess, who refrain from seeking to ro others, who practise honesty, courtesy, an kindness towards others, are all dear to me Men who respect other women like their ow mothers, sisters, or daughters, are men belove of me. Men who do not forsake their dutie either wantonly, inadvertently, or hatefully are men dear to me. Men whom all creature can trust, who are cruel to none, kind to all are devoid of lies, are men dear to me Me who have their enjoyments from things honest ly earned, without detriment to the enjoy ments of others, are men very dear to me. Me who do not indulge in greed, in miserliness in stealing, in envy, are very dear to me. Me who maintain their marriage vows and practis continence, are men dear to me. Men who ar purblind with regard to others' faults, wh are eunuchs with regard to others' women men who are incapable of slandering others are men dear to me. Men who do not mis represent others, who do not abuse others who do not expose the weaknesses of others are men dear to me. Those who utter word that are true, are meagre, are unobjectionable are sweet, and are endearing, are men dea to me. That woman who welcomes he husband with offerings of water and treat him like a divinity, is dear to me. Tha woman who rejoices at sight of her husband a at a full-moon rising in the horizen, is dea to me. Those men and women who do no depart from the dharma prescribed by th Srutis and Smritis even in thought are dea to me. My Lady, he that does not swerv from his dharma, who does not indulge i cruelty, who is devoted to me, I am withi his reach. In short, be he Brahmin, Kshatriya Vysya or Sudra, whoever is kind to all livin beings, is truthful, is clean in mind and body

is not deceitful or envious, is calm in thought, word and deed, he is dear to me."

So says Mahavishnu in "Vishnu-dharma" of *Bhavishya-Purana* in reply to Mahalakshmi's puzzled question as to whether He hated all beings, or loved some and hated others.

So the Maker above us, judges by His own code both judge and accused, police and suspect, rich and poor, ruler and ruled, tyrant and victim, winner and vanquished. In view of it the pranks which we humans play with each others' lives seem farcical. Yet persons who achieve immediate success delude themselves with vicarious satisfaction. They forget that the unseen hand of fate stretches towards themselves, inevitably, inexorably, and that as they shall sow, so they shall reap!

Editor.

DR. SIR C. R. REDDY

The title of one of De Quincey's essays, "Killing No murder" aptly describes the work of the surgeons of our day. With a deft turn of the lancet they can put an end to a man's life, and be answerable to no man. So a fine son of India, who told us "I am alright", only the other day, has been cut off from existence by the pseudo-surgery of an allopathic quack.

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In view of what has transpired, it was like Christ's Last Supper. It was a memorable gathering, with Chief Minister K. C. Reddy, Dy.-Governor M. G. Mehkri, Minister H. C. Dasappa, Rsd. Minister T. Siddalingiah, Food Controller N. Madhava Rao, Pro-Vice-Chancellor Wadia, and others.

Next day we sent him our new book, "History of Mysore", with the following letter:

"It is tendered to you as the fruit of a tree you planted some 40 years ago. It is offered by a disciple to his Guru, as a wife presents a child to her husband, for what it may be worth!

"I think yesterday's half hour before breakfast was the brightest part of the Centenary Celebrations. Your astonishing wit illumined the occasion. Shaw could not have been sharper or more brilliant. The "sage of Lake-view," verily, is deserving of the respect of posterity, like the English 'Sage of Chelsea.'"

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and no less for the warm-hearted and most affectionate letter in which you made the presentation. I think I have been exceptionally fortunate, and much beyond my deserts, in the students I have had in Mysore. I can never repay them for their most generous comradeship.

I shall treasure your letter. It is such a comfort and solace to me.

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With all kind regards to you and your son,

Yours very Sincerely,

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I am in receipt of your gracious and generous letter.

It is the disciples that have to "repay" what debt they owe to the preceptor for illumination received. There is no question of any repayment by the preceptor. If your disciples have pleased you, you should feel happy over it, and without any obligation.

To your disciples you have been a preceptor in the past. But today you are giving them the inspiration of a dazzling personality. Like a scintillating diamond your brilliant wit has not been paled by age. I do not think Johnson, or Voltaire, or Shaw were more.

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When we mentioned our reference in the "History of Mysore" to his educational policy under Sir M. Visweswaraya, he said "We

(Continued on page 3).

ಮ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read This book deals with the heroic achievements of many Hindu women whosenames have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು :

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮ॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ,

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For the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XI No. 26] Monday 12—3—1951 [Price 0—1—6.

BENGAL LAMPS

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G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. SRK., NOR. MEMBER AND MEDALIST.
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-40.
EDITOR: VAJURVEDA II VOLS. & RIGVEDA PADA: EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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At the request of friends we reprint the following from the last issue:

DR. SIR C. R. REDDY

The title of one of De Quincey's essays, "Killing No murder" aptly describes the work of the surgeons of our day. With a deft turn of the lancet they can put an end to a man's life, and be answerable to no man. So a fine son of India, who told us "I am alright", only the other day, has been cut off from existence by the psuedo-surgery of an allopathic quack.

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When we mentioned our reference in the "History of Mysore" to his educational policy under Sir M. Visweswaraya, he said "W disagreed on many points. But on my presen appointment he wrote me a very generou letter of welcome, hoping that it would resul in substantial benefits to the State, and invite me to Tea."

Referring to the History he said that he had read through it here and there, and "You English is very good, Josyer." "The credi is to *you*," We responded. As we took leave he walked with us to the car which was a some distance, and opened the door.

That picture remains engraven before ou mind's eye.

And he is dead!—And nobody has bee arrested or charged!

We had hoped that he would live to a ri old age and play the role of Shaw in Mysor

(*Continued on page 6*).

The Rationalist.

Monday 12-3-1951.

"HINDU LAW IN BHARAT"

At a time when the Muse of Law seems to have abandoned the dignity, majesty, and beauty which are her official uniform, and is terrorising the world with her wild-locks, red eyes, twisted face, snarling mouth, lolling tongue, and muscular arm brandishing a blood-dripping kitchen-knife, it is refreshing to turn to an account of the Law as it should be, and as it has been.

The origin of Hindu civilization, the period of its progress, when it reached its meridian, and how long it stayed there, the period of its fall, the exact lengths of each one of these, no scholar is now competent to hazard an opinion about.

Earlier than the civilizations of Rome and Greece, of Persia and Egypt, and co-eval with the civilization of China, of the Incas of Peru, and of the Aztecs of Mexico, or even earlier, Indian civilization had built up a nation, orderly, intellectual, accomplished, prosperous.

And there is no civilization without its Law, law of individual conduct, and law of social behaviour.

Hindu civilization has had its Vedic Age, Brahmanic Age, Upanishadic Age, Puranic Age, Sutra Age, and the Age of the Smritis. The past of a cocoanut tree can be judged by the rings along its trunk. The ages in the history of a nation cannot be judged similarly. They are rather like the screens on a theatrical stage. There might be other screens behind the one that your eye perceives, while you think that behind it all is empty.

It is certain that during the millenniums of the Solar and Lunar kings' reigns, there was a Hindu Law and it was being administered.

Works on law known to us today are the famous Manu-Dharma-Shastra of 2684 couplets, the Smriti of Yagnavalkya—the great sage whose discourse on philosophy with his two famous wives, Gargi and Maitreyi, forms one of the most beautiful passages in the *Brihadaranyakopanishad*; Narada-Smriti, and Parasara-Smriti.

Yagnavalkya-Smriti is approximately dated about 1600 years ago, and consists of 1009 stanzas. Being so comprehensive and yet so concise, it needed commentaries, and we are told, "The most celebrated commentary on Yagnavalya is the *Mitakshara* of Vijnaneswara, composed about 1100 A.D. It early attained to the position of a standard work, not only in the Dekhan, but even in Benares and a great part of Northern India. In the present (19th) century it acquired the greatest importance in the practice of the Anglo-Indian law-courts through Colebrook's translation of the section which it contains on the law of inheritance."

Perhaps that was the work under which law was administered in the palmy days of the Vijayanagar Empire.

It is of particular interest to the people of Mysore, because it is pointed out in the learned book before us, "Hindu Law in Bharat," by Mr. M. N. Srinivasan, that Vijnaaneswara was a resident of Maloor in the Mysore State!

(To be continued.) *Editor.*

"Hindu Law in Bharat" by M. N. Srinivasan, Advocate, Bangalore. Published by Messrs Anandram & Co., 9th Main Road, Malleswaram, Bangalore. **Rs. 20/-**

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(*Continued from page 3.*)

Such men are badly wanted today, when public life is dominated by mediocres, and political, commercial, literary and judicial male prostitutes. He was a combination of an elder statesman and top-ranking intellectual, not a bombastic and intellectual, but a clear-thinking intellectual.

His death is a loss to the country. Is it a gain or a loss to him? If he has become one with the Angels, and escaped from this wretched rationing, and bad biscuits, bad sugar, and bad surgery, it is a gain to him. If his soul is reborn again in this world of wars and over-population, then it is loss to him also.

Did he know that he would die so soon; that *Mrityu* was waiting for him at Madras? Perhaps not. Mrityu is unseen, but undeniable. God is unseen, but deniable. But there is no denying Mrityu. It may snatch us away by our baby curls. It may drag us away by our graying locks, just as it pleases!

And so Dr. Sir C. R. Reddy, Kt. LL.D., has passed away, honoured and mourned by many. Two tributes to his memory, by hon'ble K. C. Reddy, Chief Minister, and Hon'ble H. C. Dasappa, Minister, we give below.

Editor.

Says Hon'ble Mr. Dasappa,

"I have just heard with the profoundest regret the news of the sudden death of my old Guru, Dr. C. R. Reddy, Pro-Chancellor of the Mysore University. When only recently we had met at the great foregathering of the old boys of the Maharaja's College in connection with the Centenary Celebrations and when we saw the great Professor still dominating the meeting as of yore, his body no doubt feeble, but his mind and brain as scintillating as ever, little could we foresee that the hand of cruel death would snatch him away from our midst so soon. Alas! his prodigious brain, his wonderful humour which would manifest itself in brilliant epigrams, his masterly speech with all its rich phraseology —these are no more. It does not matter what distinguished company he was in, whether it was Srimati Sarojini Devi, Dr. Paranjapye or Chief Justice Abdul Rahman, just to quote a few great names, Dr. Reddy would always be the leading conversationalist. He was a great student of philosophy, a profound scholar and an original thinker. He had the rare gift of imparting his knowledge to his students in a manner which few others of his profession could, and what is more, influencing their lives.

I know I am only voicing the innermost feelings of his numerous *sishyas* when I say that he belonged to a range and a class that was strongly reminiscent of the old Acharyas who moulded the entire lives of the students and left a permanent stamp on them. I do not need to refer to his other great virtues, his utter independence which would brook no affrontery, no matter from what quarter it came, his generous impulses and his sympathetic heart which would echo in response to every great suffering. Though a bachelor he was full of parental affection and feelings and the way in which he had brought up his niece and her children is well-known. It is a strange fatality that brought him, who had served Mysore during the prime of his life, after a long gap back again to Mysore as Pro-Chancellor of the University to dedicate himself to the cause of education in Mysore. Indeed he was one of the greatest educationists of the day in India and it is a great loss to the State where he wanted to plan education on rational lines. To his great memory I pay my reverential tribute. May his soul rest in peace!"

Hon'ble Mr. K. C. Reddy's was given last week.

STATISTICS: INSECTS AND MORTALITY

Although Statistics do speak a dry-as-dust matter-of-fact language, they have the advantage of furnishing in many cases irrefutable evidence. Nothing can demonstrate more clearly the extent of consumption, the increase in production, etc. than a report based on statistics. This is also applicable to the amplitude of diseases and disasters.

Before the second world war the entomology section of the scientific congress held at Calcutta tabled a report about insects harmful to human society. It has been computed that insects annually are the cause of no less than one and half million deaths and that the material damage comes to 150 million pound sterling every year. The conclusion of the compilers of the report was, that insects must be held responsible for more destruction of material wealth and human lives than can ever be caused by wars, catastrophies and conflagrations.

Among the diseases caused by insects is malaria, transmitted by the female anophele mosquito. The above cited report also mentioned that in those years about 100 million people suffered from malaria in India and Pakistan, and that nearly one million people died every year from the consequences of this diseases.

Malaria can, however, be cured by the well-known remedy QUININE. The Committee of Experts on Malaria appointed by the former League of Nations published in 1932 a report in which they advised as a preventive measure against malaria a daily dose of 6 grains of quinine during the whole malaria season and as a means to combat an attack they recommended a daily dose of from 15 to 20 grains during a period of from 5 to 7 days.

The crusade against malaria, is the battle of man against this noxious parasite.

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THE CENSUS

The replies given by different people to the questions asked by the enumerators during the recent census have been as varied as ticklish. A wide cross section of the people's reactions to the enumerator's questions is given below.

"My profession is literary activity." This is the reply which Pandit D.P. Mishra gave to the enumerator's question on the point.

'M.L.A.' 'Minister', 'Public Servant' are some of the other professions mentioned to the enumerators.

"Oh, you have come to count the heads in my family," said a resident of Dhantoli, and then: "Look here, I have six sons and you can count five heads. The sixth son has not much of a head to boast of. He has failed thrice in Matriculation!"

The usual answers that an enumerator got from "gold-digger" locality are quite well-known. Asked the name of the father of the child, the prostitute would generally reply "*Paisa*" (money).

One of the prostitutes is reported to have told: "I have three children and it would take some time for me to remember their fathers' names." The non-plussed enumerator could only scratch his head and say: "Yes please, try to remember!"

A beggar when asked his residence said that he did not have any residence as such but he was used to stay in palatial buildings for a number of years.

"How is that possible," asked the puzzled school-teacher.

"Yes, in the night I quietly slip into any house and sleep there."

"But you must be changing your palace daily then," asked the enumerator.

"Yes, that is true."

When asked about his permanent abode, the beggar said, it was "Care, station-road foot path."

Yet another enumerator had a tough time with a beggar. Asked what his profession was, he said '*Bhik Mangana.*' Hardly had the enumerator written down the answer when the beggar came out with "*Ek Paisa Mat Jaye, Mai Baap.*"

Believe it or not, there are quite a number of people anywhere who do not know the names of their parents or their own age. This made it quite a job for the enumerators and they wasted hours in trying to make them remember their parents and their ages.

A cook in Dhantoli was asked by the enumerator as to what was his profession. The former replied non-chalantly: "I am a Maharaj." The enumerator was flabbergasted for a moment but the cook presently amplified "I am a cook. In U P. they call us Maharaj!"

DUMB INDIAN MASSES

Bombay: The Presidency Magistrate at the Esplanade Court on Wednesday dismissed a complaint filed by Ramniklal Chotalal a resident of Malad against Prime Minister Jawaharlal Nehru for "cheating the Indian nation". The Magistrate said that the complainant was suffering from imagination added to hallucination.

Ramniklal, the complainant, described himself as one of the dumb Indian masses in his compiaint filed on March 3 and stated that he was living like an animal without proper food. He said that Mr. Nehru was cheating the nation by secretly acting as the fifth columnist of the Anglo-American Bloc."

The Magistrate dismissing the case said that the court had no jurisdiction to compel or to force a member of the Central Cabinet to follow any particular policy. Referring to the complaint the Magistrate remarked, "It is much of a political scandal and stunt and the rest is nonsense.

A MOTHER'S TEACHING

A young American Indian left his Huron ribe in Northern Wisconsin to be educated in ity schools. He became a lawyer and the reen forests saw him no more, until in middle ife he returned for a hunting and fishing acation. Presently his woodsman guide oticed that at every sundown the Indian anished for an hour. One day, beset with uriosity, the guide trailed him.

From behind the low spread of a hemlock ree, he watched the Indian build a fire in an pen clearing; saw him balance a log across wo stones on one side of the fire and place nother such bench on the opposite side, then eat himself on one of the logs and stare into he blaze.

The guide started to walk toward the fire, vhen the Indian, seeing him, held up restraining hands. Without a word he arranged nother log and invited the guide, by a esture, to join in his vigil. For a half hour he two remained together in complete silence!

After they had returned to camp and eaten upper, the Indian explained the mystery:

"When I was a child my mother taught me o go off by myself at the end of each day and nake a place for a visit of the Great Spirit. I was to think back over my actions and houghts of the day. If there was anything of which I was ashamed, I must tell the Great Spirit I was sorry and ask for strength to void the same mistake again. Then I would leep better that night. I had forgotten all bout it, but here among these tall trees where I played as a boy, I have found my lost faith. I have not known such peace since I was a child. And from now on I shall somehow manage to visit with the Great Spirit every day."

A PRESIDENT'S FAITH

As by an infalliable instinct, great men of all ages turn to God for help. They seem to by-pass intellectual doubt, finding a short cut to universal truth. No one has ever expressed it better than Abraham Lincoln: "I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it..... I am satisfied that when the Almighty wants me to do, or not to do, a particular thing He finds a way of letting me know it.....I am a full believer that God knows what He wants men to do, that which pleases Him. It is never well with the man who heeds it not. "I talk to God," Lincoln went on to say. "My mind seems relieved when I do, and a way is suggested..... I should be the veriest shallow and self-conceited blockhead, in my discharge of the duties that are put upon me in this place, if I should hope to get along without the wisdom that comes from God and not from man."

The hardest-headed skeptic can through prayer test this guidance for himself. Let him try it as Lincoln did. He may undertake the experiment as an unbeliever, but with an open mind, seeking to learn for himself what prayer can do. I predict for him a series of happy surprises. X.

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"HINDU LAW IN BHARAT"

II

Reviewing this notable publication last week we called attention to the reference therein to Vijnaaneswara, the famous commentator of *Yaagnavalkya's Smriti*. Sir William Hunter writes in the Imperial Gazetteer: "Malur, a village in Magadi Taluq, Bangalore District, Mysore State. Population (1881) 1952, of whom the majority are Sree-Vaishnava Brahmins. Known as Mukundanagar in the 7th Century, and the residence of two of the Ganga kings whose capital was at Talkad. The Sage, Vignaaneswara Yogi, here composed his celebrated bhashya or commentary on the code called "Yagnavalkya Smriti."

So a humble scholar, dwelling 800 years ago in the cocoanut and mango grove called Malur where the Mysore-Bangalore road crescents between Maddur and Chennapatna, "wrote" a treatise on law which the bulk of the nation has adopted during these ten centuries!

A proud thing for Malur, and a proud thing for the State. Yet not ten people in the State knew about it till today. Now that we are in the era of renaming things, we suggest that Malur be renamed "Vijnaaneswarapura," as a tribute to the great name, and as an inspiration to the coming generations.

Now, that Hindu law of *Mitakshara*, and *Dayabhaga*, and *Marumakkattayam*, under which Hindu society has lived peacefully these 1000 years, is to be burnt to cinders by men whose title to lay the law is solely that they are backed by the bayonet.

In the words of the author of the volume before us, Sri M. N. Srinivasan,

"Hindu law reform has stirred up the greatest controversy in recent times outside politics. Having had 'the oldest pedigree of any known system of Jurisprudence' and shone with doctrines peculiar to its genius, the time seems to have come when it is to be shorn of all that gave it its individuality. The foreigners fostered our personal laws with care; but the very people whose privilege it is to claim its individuality and standing as a feather in their cap, are giving it a turn that may consign it to a camp-follower's status; for, what is Hindu Jurisprudence—or any jurisprudence for that matter—without its distinguishing doctrines?"

In matters of law we do not suppose that either Nehru or Ambedkar can equal Rt. Hon'ble Sir George Rankin, Member of the Privy Council. That eminent Jurist says of Hindu Law, "God having created the four classes had not yet completed his work, but in addition to it, lest the royal and military class should become insupportable through their power and ferocity, he produced the transcendent body of law, since law is the king of kings far more powerful and rigid than they. Nothing can be mightier than law, by whose aid, as by that of the highest monarch, even the weak may prevail over the strong!"

We seem to have reached the stage when the strong may eradicate the weak by means of the forms of law!

Rt. Hon'ble M. R. Jayakar, in a Foreword —which is not merely a Foreword but amounts also to an appraisement by the greatest and most esteemed of living Indian lawyers— writes,

"Through the courtesy of its author, Mr. M. N. Srinivasan, Advocate of Bangalore, I

have been able to have the opportunity of glancing through his new treatise "Hindu Law in Bharat." It has a peculiar value, coming, as it does, on the eve of the passing of the Hindu Code Bill, which may, in certain events, be an Act of Parliament in a few weeks' time. The author has bestowed great labour upon his compilation and some of its features make it singularly useful to practitioners in all parts of the Indian Union, including Indian States.

"The provision of a synopsis at the commencement of each chapter, enumerating the subjects discussed and also giving references to the paras where it is done, should prove very useful to those who have no time to wade through the whole chapter. The statement of the law, throughout the book, is clear, brief and definite and, from the few cases, which I have had time to verify during the brief leisure at my disposal here, I am able to say that the rulings, given in the foot-notes, bear out the principles derived from them—a feature sometimes absent from some notable treatises on Hindu Law. The addition of information regarding the provisions of Hindu Law as they obtain in Indian States for instance Mysore, make the treatise complete and interesting. Some difficult points of law, which were once conundrums, and are still so to many lawyers, have been clearly set out and explained. To quote a few instances: the rule of divesting estates on adoption, surrender following prior alienation, and lastly the confusion which exists about gifts to Dharma have been laid bare with commendable lucidity. Some of the points, which are of perpetual interest to Indian lawyers, have been discussed in an interesting way: for instance how far Hindu marriages have been recognised by English Courts.

"The treatise is not devoid of independent and thoughtful criticism of some Indian rulings which, in his opinion, call for reconsideration. Scattered over the book such rulings are briefly mentioned. To quote one instance, the decision of the High Court of Bombay, reported in 15 Bombay L.R. p. 507, viz., that a son born after alienation of the family property has no right to challenge it on his own right, calls for further consideration. The reasons mentioned in support of the author's view are apposite. This is an appropriate feature of the present treatise which may make it useful in the days to come, when past rulings will require reconsideration in the light of the new principles which may be established by the Hindu Code. In many places occurs a correct and clear analysis of case law extending over decades, for instance, in summarising the principles which govern an unequivocal expression of intention to separate, and its effect upon family status and property.

"These are some of the features which should make this treatise useful to Hindu lawyers. It will not be out of place to observe in conclusion that a careful perusal of the book leaves the impression that the author's mind was throughout impressed with the greatness and antiquity of Hindu jurisprudence.

"The usefulness of this treatise is increased by the addition of appendices setting out important information and reproducing some of the old enactments dealing with branches of Hindu law which have not ceased to be useful.

"The author deserves to be congratulated on the industry, lucidity and accuracy with which he has made this treatise available to Hindu lawyers. I wish it success!"

It is not for any reviewer to differ from that, or say more than that. With regard to the proposed changes in the law, Mr. Srinivasan observes,

"Notwithstanding the shape that the Hindu Code Bill may take, the law stated here will continue to be relevant and applicable for a fair length of time, as much of the Code is

not likely to have retrospective effect. When it becomes an Act of Parliament, a suitable supplement will be issued to enhance the value of the book."

We have no doubt that the bar of the State contains many learned and able men. Among them Mr. Srinivasan has the distinction of being an assiduous and devoted scholar, and produced a volume which should serve both as an aid and an ornament to any legal library.

Editor.

POSTURE AND HEALTH

Your health and your mental outlook can be changed by the way in which you sit and stand. This is one of the latest medical findings.

Even varicose veins may be due to sitting or standing in a slack, round-shouldered fashion. The diaphragm, the tough membrane which provides a body compartment around the level of the waist-line, is known to have the important function of helping the heart to force blood around the body. For it to perform this duty, correct breathing is necessary to keep the diaphragm moving up and down.

One of the first effects of a bad posture is to induce shallow breathing. The diaphragm hardly moves and, robbed off its pumping assistance, the heart fails in maintaining proper circulation of the blood, and varicose veins may be among the consequences.

Another possible result of adopting a slack attitude may be displacement of the internal organs. It has been found that the liver can become twisted in a manner that gives rise to gall bladder trouble, to a sluggish digestive system.

Many aches and pains have their origin in failure to hold the body correctly. As a result of the spine being permanently held in a curve, one of the discs which separate the segments of backbone may be forced out of shape until it presses on a nerve. According to whether this is high up the spine or low down, it may cause apparent lumbago or what seems like fibrocities of the shoulder or neck.

To stand correctly, the shoulder should not droop or be braced back, but relaxed. The back should be almost flat. The posterior must not stick out and the knees must be braced.

The following simple exercises are prescribed to correct faulty posture: Lie flat on the back, chin in, and hands clasped behind the neck. Breathe deeply and slowly without letting the stomach bulge or the lower part of the back touch the floor.

After this, lie on the back, hands by the sides, bend one knee up over the chest, straighten out the leg, then slowly lower it, keeping the neck flattened against the floor and the stomach tucked in.

The next exercise is to sit on a hard chair, and sitting upright, with hands on hips, breathe deeply raising the chest and keeping the stomach in.

Finally stand with heels four to six inches away from wall. Flatten the lower part of the back against the wall, keeping the head and shoulders touching it.

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"To be a scientist—it is not just a different job, so that a man should choose between being a scientist and being an explorer or a bond-salesman or a physician or a king or a farmer. It is a tangle of very obscure emotions, like mysticism, or wanting to write poetry; it makes its victim all different from the good normal man. The normal man, he does not care much what he does except that he should eat and sleep and make love. But the scientist is intensely religious—he is so religious that he will not accept quarter-truths, because they are an insult to his faith.

"He wants that everything should be subject to inexorable laws. He is equally opposed to the capitalists who think their silly money-grabbing is a system, and to liberals who think man is not a fighting animal; he takes both the American booster and the European aristocrat, and he ignores all their blithering. Ignores it! All of it! He hates the preachers who talk their fables, but he is not too kindly to the anthropologists and historians who can only make guesses, yet they have the nerve to call themselves scientists! Oh, yes, he is a man that all nice good-natured people should naturally hate!

"He speaks no meaner of the ridiculous faith-healers and chiropractors than he does of the doctors that want to snatch our science before it is tested and rush around hoping they heal people, and spoiling all the clues with their footsteps; and worse than the men like hogs, worse than the imbeciles who have not even heard of science, he hates pseudo-scientists, guess-scientists—like these psycho-analysts; and worse than those comic dream-scientists he hates the men that are allowed in a clean kingdom like biology but know only one text-book and how to lecture to nincompoops all so popular! He is the only real revolutionary, the authentic scientist, becaus he alone knows how little he knows!

"He must be heartless. He lives in a col clear light. Yet this is a funny thing: in privat he is not cold nor heartless—so much le cold than the Professional Optimists. Tl world has always been ruled by the Philar thropists: by the doctors that want to us therapeutic methods they do not understan by the soldiers that want something to defer their country against, by the preachers th yearn to make everybody listen to them, t the kind manufacturers that love their worker by the eloquent statesmen and soft-hearte authors—and see once what a fine mess hell they have made of the world! Maybe no it is time for the scientist, who works an searches and never goes around howling ho he loves everybody!

"But once again always remember that n all the men who work at science are scientist So few! The rest—secretaries, press-agent camp-followers! To be a scientist is like beir a Goethe: it is born in you. Sometimes think you have a little of it born in you. you have, there is only one thing—no, the is two things you must do: work twice as har as you can, and keep people from using you.

Sinclair Lewis.

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RICH AND POOR NATIONS

How sharp is the contrast between rich and poor nations in the world today has been disclosed in some extraordinarily interesting statistics contained in the United Nations' World Economic report for 1949-50.

Two sets of figures are given, the first a classification of 70 countries by the size of their income per head of population. These countries are divided into eight groups, the lowest with annual per head incomes of under £18 and the highest with incomes over £320 a year.

At the top of the list is the United States. Britain is bracketted with six other countries, among them Australia, Canada, Sweden, Switzerland, in the second category having incomes of between £214 and £320. Lower down the scale comes Russia, which is placed in the fourth category of incomes between £107 and £143 per head bracketted with Germany, Argentina and Czechoslovakia. The Union of South Africa is lower than this—in the £71 £107 group, resulting from averaging the incomes of the coloured with that of the white population.

India, Afghanistan, Pakistan, Iran and Iraq are in the second from the lowest category, with incomes per head of between £18 and £36.

In the lowest caterory of all with the pathetic 'per capita' income of under £18 a year come such countries as China, Indonesia, South Koria, Burma.

The second table shows how production has developed in about 30 countries since 1937. Here again the United States is top with a latest available index of 185 (1937—100), while Canada runs close with an index of 183. Soviet Russia is well in the running, too, with an index of 170.

India shows an increase of only 7 per cent over the past 13 years. Latest index of production for Japan is given as only 66, which is two-thirds of the pre-war rate.

Britain lags behind with an index of 123, which is an increase of production of not more than 23 per cent over the pre-war figure.

The United Nations report links these two sets of data when it points out that "the economic development of the under developed countries remains the most important single long run economic problem confronting the world. Its solution calls for a rapid expansion of the world economy.

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JUDGES AND CONTEMPT

Richard Brinsley Sheridan, in his oration at the trial of Warren Hastings in Parliament, referring to Hastings's remark, "The majesty of justice should not be approached without solicitation," opposing the suggestion of the Board of Control for a judicial enquiry of his conduct towards the Begums of Oudh, has drawn a picture of justice in words which form one of the most memorable passages in English literature.

"But, my Lords, do you, the judges of this land, and the expounders of its rightful laws, —do you approve of this mockery and call it the character of justice, which takes the *form of right* to excite wrong? No, My Lords, justice is not this halt and miserable object; it is not the ineffective bawble of an Indian pagod; it is not the portentous phantom of despair; it is not like any fabled monster, formed in the eclipse of reason, and found in some unhallowed grove of superstitious darkness and political dismay! No, my Lords. In the happy reverse of all this, I turn from the disgusting caricature to the real image! *Justice* I have now before me august and pure! The abstract idea of all that would be perfect in the spirits and the aspirings of men: —where the mind rises; where the heart expands; where the countenance is ever placid and benign; where her favourite attitude is to stoop to the unfortunate; to hear their cry and to help them; to rescue and relieve, to succour and save; majestic, from its mercy; venerable, from its utility; uplifted, without pride; firm, without obduracy; beneficent in each preference; lovel though in her frown!"

That picture rushes to one's mind whe one sees reports of happenings in whic Justice and Judges are involved.

Recently a Justice of the Madras Hig Court referred with some heat to a "cor spiracy by the Government and their law officers against the High Court", on the r arrest of Mr. Gopalan despite his judici acquittal. In Mysore there seem to be n end of incidents in which the Chief Judge M Medappa's name is involved one way a another.

First there was Justice Puttaraja Urs's cas about attempted assault and battery in M Medappa's house. Then there was an appe before Government by one Abboy Naidu th a document involving lakhs was forcib obtained from him in the course of proceedin before a tribunal. Then there was a photost of Mr. Medappa's College birth-certifica seeking to prove that the difference betwe that and his judicial age was an attempt t draw unauthorised salary from Governme even after superannuation. Then there w the allegation of attempt to poison M Medappa, Chief Justice. And latest, th summoning of an Editor for contempt i remarks concerning his alleged retirement.

Does it mean that in our time Governmen have come to hate judges, and Judges ha Governments; or that the public hate Judg and the Judges hate the public?

If Governments, like Pandit Nehru, thin themselves infallible, then they should hav the courage to order that no action shall l against them in a court. That would b denying to the public one means of seekin redress against tyrannous acts. It would driv them then to seek violent remedies.

Normally in a civilised State the intention s that Judges should be moral, high-minded ersonages who should do justice between ıan and man and between the citizen and ıe Government, without fear or favour. Hence the provision in the Constitution that ıe Judges should be appointed by the Head f the State, and that they cannot be removed y the Government.

The public do not hate, and should not ate, judges who are impartial and just. They expect them to be free from unbearable ices, and wanton injustice.

Therefore the present phase of Governments alling foul of Judges, and judges falling foul f the public or the Governments, is all very nseemly.

Goverıments should not look upon judges s obstacles and interlopers, but as a respectble appellate body.

The public should look upon judges with a eeling of reliance and respect. And judges hould behave with restraint and as men orthy of public esteem.

Editor.

MALAFIDE ORDERS

In the Madras High Court, in the case A. L. Gopalan Vs. The Madras Government, His Lordship observed that it had been established by a Full Bench decision of the Madras High Court that an order of detention passed under the law relating to preventive detention could be challenged on the ground that there was a lack of "bonafides" on the part of the authority exercising the statutory power. The statutory authority, it was established law, must always be exercised honestly and without fraud or malice." His Lordship continued: "The power, therefore, should be exercised "bonafide" and it should not be a fradulent or colourable exercise of the power, and the power conferred under the Act should not be abused with a view to gaining an ulterior object. In other words, it should not be "mala fide" exercise of the power. It may not be possible to state when and under what circumstances it can be inferred that the power so exercised is "mala fide."

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THE AWKENING EAST AND MALARIA

In a relatively short time Iran, the former Persia, has undergone a complete change. From a 17th. century country it has been modernized into a 20th. century State.

The disappearance of the National dress of the Persian woman, the tsjadoer and veil, is one of the less striking features, while also the men are more and more converted to the wearing of the European clothes. There are, however, other and more important changes. The Army and police have been equipped with modern weopons, the power of the various tribes and of the feudal barons has been broken, robber bands have been exterminated, the country has been industrialized and agriculture improved. Sugar factories and textile mills have been built, in Sjahr-Reza there is a thread spinning mill, Ghom can boast of a rope-walk, Tsjaluhs has silk mills while in the Capital Teheran there is a cement plant and tobacco factory. The towns are modernized and are lighted b electricity.

Special care is taken of general hygiene an the health of the people. Hospitals have bee erected in many parts of the country. Ther is a hospital in Teheran and a sanatorium i Sjahabad. Apart from all that, there is bitter war being waged against malaria whic yearly demands so many victims. Thanks t QUININE, the sovereign remedy against thi dreaded disease, the mortality figures hav been greatly reduced. The Committee c Experts on Malaria of the now defunct Leagu of Nations recommends a daily dose of grains of quinine as a preventive measure an a daily dose of 15 to 20 grains as treatmen when attacked by a bout of malaria.

By taking these measures, modern Persi shows the world that the East is awakening.

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SECULAR STATE

Sir. C. P. Ramaswamy Aiyer, former Dewan of Travancore, emphasised today the need for "moral crusaders" in the face of "increasing intolerance" in the present day world. Moral crusade had been the basis of reform and incentive to great movements in history from Buddha and Sankara right down to Mahatma Gandhi, he said.

Mr. Aiyer was making a reference to the reported observation by Mr. Nehru expressing himself against "moral crusaders."

Mr. Nehru was reported to have said that many countries seemed to think that it was their duty to "make others like unto themselves" and that that tendency, if unchecked, would produce vast conflicts bringing in their train tremendous disasters for mankind.

Mr. Aiyer thought that what Mr. Nehru evidently meant was those crusaders only who "combined intolerance with that crusading."

Mr. Aiyer was addressing the Young Men's Hindu Association in Bombay, on "Secular State."

The idea of a secular State, he said, was not new to India although it had been codified for the first time. "Throughout history," he added, "India has been wedded to the idea of a tolerant State, which, however, does not mean a Godless State. The propagation of opposition of any particular religion was never a feature of Hindu Society or Government. Religion is a personal concern of the individual in India.

Mr. Aiyer said in India spiritual culture and catholicity went together. The constitution of India secured freedom and the absence of coercion on the part of Government in respect of laying down or preventing particular religious creeds or standards

The secular state, in the sense understood by the Constitution, was therefore in consonance with Indian history, he added.

He, However, warned the secularists agair "over emphasis" on secularism as, accordi to him, it might lead to injurious co sequences.

"It is argued," he pointed out, "that t national heritage of India is a correcti against the elimination of moral and cultu values and that no buttressing or patronisi with the State is necessary." His answer this argument was that reliance on traditi would not be enough, and complete neutrali might encourage anti-social and iconoclast tendencies, such as had developed during t French Revolution.

Mr. Aiyer drew the attention of the audien to the happenings in South India whe "temples are being burnt or images remove in an attempt to decry or deride religic itself as an essential feature of society."

"A secular state" he emphasised, "mu be a State of expanding tolerance."

Mr. Aiyer said in the beginning in ar country there was bound to be "over-legisl tion" in the matter of individual freedom.

Answering a question whether a secul State was justified in legislating on matters individual freedom like drinking, Mr. Aiy said that that it was not uncommon. But i was carried too far, people would directly indirectly flout it. "Either the verdict of t people will repeal it or we will shut our eyes, he said.

MARRIAGE

Chi. Sow. SHANTHA, daughter of Profess A. R. Krishna Sastry, with Chi. Sa. Rama chandra, B. COM., son of Sri K. Krishnapp of Bannur, on 1-4-1951, at Nanjaraja Agraha Mysore.

Sri M. K. SUBBA RAO, M.A., A.I.R. Mysor with Chi. Sow. JAYALAKSHMI, daughter of S S. Rama Rao, B.A., LL.B, Advocate, Mysor on 1-4-1951, at 1097, Devaparthiva Agrahar Mysore.

COST OF SULKING

A bad temper can be a costly business ! In addition, a sudden flare-up can be responsible for many domestic rifts.

An American psychologist claims that the average person loses control of his or her temper within 55 seconds.

The resultant storm is at its peak for about 31 30 seconds.

Losing your temper can cost you a lot of hard cash, writes a correspondent. An American husband was fined 3,000 dollars for causing domestic havoc during a "spell."

In a mere two minutes, he broke his wife's nose, smashed a piano, set fire to his house and assaulted a policeman. Cost...25 dollars a second !

A few months ago a Frenchman overturned a bus because the conductor gave him the wrong change.

Quickly losing his temper he knocked out the conductor and tried to strangle the driver. He was given three years in gaol to enable him to cool down !

Domestic happiness is usually upset by prolonged fits of the sulks. Investigators claim that this type of "won't-boil-over" temper is common to many homes.

An Italian husband has been sulking with his wife for 18 years. For the whole of that period, he has not spoken once. Instead he's written anything he wished to say on a slate !

The record period for this sort of business is said to be held by a man from Arkansas, who has been sulking for 52 years. He admitted being of a sulky nature !

A Frenchman told a lawyer that he had been sulking at home since his wedding-day. Although he now realises that sulks have spoiled his marriage, he just can't stop himself ! He was married 21 years ago !

An American woman who sued for a divorce claimed that she lost her temper each time she watched her husband scraping his plate clean with a piece of bread.

A husband, on the other hand, couldn't stand the pitch of his wife's voice. He flew into a rage each time she spoke. The wife was given a divorce because the nerve-wracked husband insisted she remain silent when he was at home !

In 1929, an American magazine held an inquiry into the matter of domestic bad-temper. It was found that in the majority of cases investigated, husbands were the chief culprits.

They are more prone to "flying off the handle" and sulking than their women folk.

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The Rationalist.

Monday 2-4-1951.

BOOSTING INSURANCE

Recently there was a Conference of Insurance big-wigs in Madras. The Chief Minister of Madras opened it, and the Chief Minister of Mysore, himself an insurer, was to have presided over it. But the illness which pursues him at convenient and at inconvenient times interposed, and in his place the boss of the Oriental substituted.

As President of the All-India Insurance Policy-holders' and Workers' League it behoves us to examine some of the observations that were made by the two spokesmen for the consumption of the public.

"Increased industry and trade bring new risks along with benefits. As a safeguard against these unforeseen happenings, involving material loss and loss of life, Insurance is increasingly felt as a suitable device of protection."

"Insurance involves, as it inevitably does, the display of thrift and prudence. To devise ways and means to withstand the uncertainties of the future, is an act of intelligence and prudence; and one could find his safeguards in the Insurance which is the protector of his future. It is the best form of self-help and protection. Large reserves of the Insurance companies invested with their Government's securities have helped a great deal in support of their national schemes of development and they aid the economic progress of the nation. There is no reason why Insurance should not make such a noteworthy record in our country also. The development of our own insurance concerns being a matter of national importance, the safeguarding and protection of such concern became a feature of our national responsibility And it is gratifying to note that several statutory measures have been adopted by the Government of India from time to time to promote, regulate and safeguard the interests of our insurance companies. And we are proud that some of our leading insurance companies can favourably compare with the best of the foreign concerns. We are glad that insurance is fast becoming a normal feature of life in our country."

"Insurance companies themselves find in the Government the greatest security for the investment of their reserves. And the Government in its turn, finds in them a source of aid and an incentive to the execution of their schemes of development of the country. On the anti-inflation front there is no institution which can develop systematic and regular savings by the masses as life insurance. Insurance should therefore be looked upon as a public utility service, playing its vital part in the national economy. It is necessary that insurance must be developed among our people and indigenous industries started with Indian capital should be encouraged as a matter of duty."

"They should realise that they are trustees, safeguarding the interests of the beneficiaries, whose assets they are handling. The interest of the policy-holder should always reign supreme in the mind of everyone connected with the insurance companies. Perhaps this appeal would apply more appropriately to the insurance agent, who once a policy is booked, never again meets the policy-holder, except while approaching the latter for increasing the policy amount. Your professional ethics require your application of greater attention to the welfare of the policy-holder. He entrusts you with his little savings, with the hope and confidence that you will give him in

his hour of need what is fairly and legitimately due to him. He accepts you as his great well-wisher and friend. You must make insurance attractive and profitable to the policy-holder; and that could be done by running the business on sound lines based on rationalisation involving utmost prudence and economy, and by avoiding unnecessary items of expenditure and top heavy administration in the company. In short, business integrity shall be your guiding factor."

"Display of thrift and prudence," "act of intelligence and prudence," "best form of self-help and protection," are no doubt flattering epithets to refer to insurance in.

But as Mr. Kumarasamy Raja knows very well it is exaggeration to call insurance the *best* form of prudence, intelligence and self-help, and provision for the future. A little well-placed political *satyagraha* can raise you from nobody to Minister or Chief Minister, handling untold wealth, and exercising unchecked power. Life Insurance, or any insurance, cannot compare with that for returns!

You can enjoy as much self-indulgence and self-aggrandisement as you like, and bluster before the public, "Congress is the unifying force in the country," "Congress is the only body which can deliver the goods." If one hears anything at all about the Congress, it is about its splits, and rivalries, and revolts, from Pandit Nehru down to the village white-cap gauletier! And what goods has it delivered, and to whom? Under it every goods disappears, like the unknown aeroplane which flew over Delhi, and the public are left gaping, half-famished, half-clothed, entirely disgusted.

Therefore insurance, we think, does not deserve the superlative tribute which Mr. Kumaraswami Raja has paid to it.

(To be continued.) *Editor.*

THE MELKOTE RATHOTSAVA

His Holiness the Senior Jeer Swamy of Tirupathi, starting on a pilgrimage to Badrinath, came to Melkote to witness the Vyramudi festival. At the *Rathotsava* after the Vyramudi he found that in this time-honoured 1000 year old temple there is no movable Ratha, but that the God's image is taken in procession to a rotting stump with dead wheels, and is then taken back! We are told that he was so pained with the sight that he went on a fast that day. He then decided to correct the 35 or 40,000 Rs. required for a new decent ratha and see that it is ready before next year. It seems that pilgrims present have promised Rs. 6000. The Swamy has come to Mysore to interest devotees here in the matter.

We cannot refrain from asking, What has come over the Muzroi Commissioner?" Is he not paid to see that Muzroi Institutions are conducted properly? Is not the Melkote temple one of the most important institutions under him? Government having confiscated the vast properties of the temple on the promise of due maintenance of its sevas, it is his duty to arrange that this most important annual function, Rathotsava, goes off without a hitch. If he fails to do so, he stands self-condemned in the eyes of the public. Men deserve titles and salaries for good work well-done, not for ignoring legitimate duties. To maintain the Ratha in a fit condition is the paramount duty of the Muzroi Commissioner. If he does not awaken to a sense of it he does not even deserve to be pitied, and the Central Government will have to be informed how even routine things are so incapably managed.

Editor.

RED CHINA AT WORK

All is not well on the home front in Communist China, if a report in the U.S. "Time" to be believed. It writes:

While Mao Tse-tung's armies took a auling in Korea, his commissars were having ouble with the home front. Helped by the iversion of Red troops and resources northard anti-Communist guerrillas had rattled ie lid off south China. Lately, in the urious way which Communist governments ften take to advertise their difficulties, the leds described the situation.

After the Central People's Government Council ordered life imprisonment or the eath penalty for 21 crimes (including draftodging, tax delinquency and the spreading f "false rumours") Vice Chairman Peng Jhen of the Council's Political and Legal Committee gave a surprisingly frank explanation: 'Special agents, bandits of America and Chiang Kai-shek, have emerged openly from heir underground hiding places. They are lundering openly, assassinating party cadres, ven revolting in many places." He cited n impressive example: 3,000 Communist Government agents had been killed recently n Kwangsi Province, near the border of ndo-China.

"Leniency," continued Peng, "is a mistake. Ve must enforce severe suppression. We nust kill those who ought to be killed, mprison those who ought to be imprisoned, nd control those who ought to be controlled."

Chinese Communist newspapers announced lmost daily executions. Four former Nationlist officers were sentenced to death in Canton. After the failure of a peasant revolt n Shantung, nine of the ringleaders were xecuted. In Toyshan, Kwangtung Province, 65 guerrillas were captured. Chinese Red Army headquarters said 14,781 bandits had been killed last month in the Kwang mountains.

Chinese Communists began to see U.S spies around every corner. To show th public how to detect secret agents, th Shanghai municipal government staged special anti-espionage exhibit at the Can drome, old dog-racing track in the Frenc Concession. The Shanghai police publishe an illustrated magazine called the *Shanghe Public Security Pictorial*, with pictures o arrests and executions in recent espionag cases.

In Kwangtung province, the party hierarch berated eager party workers for "antagoniz ing the masses" by desecrating Buddhist ido and temples, "a Don Quixote type o struggle," which enabled "bandits, speci agents and village despots" to spread fal rumours. The party warned: "To destro the masses' idols of worship will only brin about public dissatisfaction with the goverr ment."

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MEMBER, ROYAL SOCIETY OF LITERATURE OF, ERN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1940-50. Editor: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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PARLIAMENT OF INDIA

JUSTICE R. PUTTARAJ URS'S CASE.

1575. Dr. Ram Subhag Singh: will the Minister of States be pleased to lay on the Table of the House a copy of the report of the enquiry made by the Chief Justice of India in regard to the termination of the services of Justice R. Puttaraj Urs, of Mysore High Court?

ANSWER

The Hon'ble Sri N. Gopalaswamy Ayyangar:

It is not in the public interest to disclose the contents of the report of the Honourable the Chief Justice of India.

Dr. Ram Subhag Singh: Sir, May I know whether there was any judicial enquiry into the matter before the dismissal?

Sri Gopalaswamy: It was not a public enquiry. The Chief Justice of India did make an enquiry, but you cannot call it a judicial enquiry or a public enquiry.

Mr. Deputy Speaker: The question was whether there was a judicial enquiry before the order of dismissal was passed?

N. G.: The President has issued a notification fixing his tenure of office as judge of the High Court after the 26th January, 1950. That order was based upon reports, received from the High Court of Mysore, the Government of Mysore and after consultation with the Supreme Court.

Dr. S.; Sir, May I know whether at the time of the public enquiry a copy of the charge was denied to Mr. Urs?

N. G.: There was no public enquiry.

Dr. S.: What was the nature of the enquiry?

N. G.: The nature of the enquiry was this. The Chief Justice of India went to Bangalore and got together a number of persons who were likely to know the facts in connection with this matter, conferred with the Government, examined their records and I think also enquired into the previous history of this gentleman.

Dr. S.: May I know whether at the time of making this enquiry the Chief Justice of India did offer a copy of the charge sheet to Mr. Urs?

N. G.: I think he informed Mr. Puttaraj Urs of certain facts which had been brought to his notice and asked him as to what he had to say about them.

Mr. Deputy Speaker: The question is whether there was any formal enquiry and giving of the charge-sheet and all that.

N. G.: I have already said there was no such thing.

Sri Durga Bai: May I know whether Sri Puttaraj Urs was given an opportunity to make his own submission at any stage of the enquiry?

N. G: Certainly; the Hon. the Chief Justice did give him an interview in fact more than one interview—and hear his case.

Sri Kamath: What was the length of the period or tenure of office determined by the President under article 376 of the Constitution?

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N. G.: It was about a week after the 26th January, 1950.

Dr. S.: Is it a fact that the dismissal order was given on January 26, 1950, the same day on which the Republic of India was inaugurated?

N, G.: I believe it was dated the 26th January, 1950.

Sri Durga Bai: What were the terms of reference to the Chief Justice for his enquiry?

N. G.: They were to find out whether he considered this particular person suitable to continue as a Judge of the High Court.

Sri Kamath: Is it a fact that the States Ministry asked the Mysore Government to treat Mr. Puttaraj Urs as being on leave and asked them to pay his leave salary?

N. G.: That is so, because Mr. Puttaraj Urs made a representation and before orders could be passed upon that representation a certain amount of time intervened. That period was asked to be treated as a period on leave.

Sri Kamath: Am I to understand that the States Ministry more or less revised the order of the President determining the Judge's tenure as one week?

N. G.: No, no. The whole question was whether after the termination he should be considered fit to continue as Judge.

Sri Kamath: Has the Mysore Government paid his leave salary so far?

N. G.: I think the.....

Several Members rose and continuous interruption.

Sri Hanumanthaiyya: Sir, on a point of order, I learn that a case is pending. Mr. Puttaraj Urs has filed a case against the Mysore Government in order to recover his salary. Whether questions on that subject can be allowed is a matter for your consideration.

Mr. Deputy Speaker: A suit is pending regarding the recovery of leave salary and challenging the order of the President. We ought not to go into all these matters.

Apart from that I think that this question has been sufficiently answered.

(Several interruptions.)

Sri Kamath: Sir, on a point of order, you allowed my question regarding the leave salary of Mr. Puttaraj Uts. The Hon. Minister was about to answer but the full answer was not given. If the question is allowed the answer must be given.....

Mr. Deputy Speaker: The question is disallowed with retrospective effect.

(Laughter and interruption.)

Sri Kamath: Sir, on a point of order, may I ask, apart from merry-making, whether under the rules a question can be disallowed with retrospective effect?

Mr. Deputy Speaker; A question has to be put first. Only after it is put I can allow or disallow it. The question was put but before the answer was given I disallowed the question.

Sri Kamath: The Minister had half answered it.

(Continued on page 6).

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
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7.	**Small-pox and its treatment in VedicTimes**	0—2—0

The Rationalist.
Monday 9-4-1951.

BOOSTING INSURANCE

II

The Madras Premier's attempt to boost Insurance is explicable from the fact that Insurance Companies tap public savings on an organised scale, and the bulk of that savings then passes into the hands of Government as investment, and the lucky men who hold the reins of Government can spend it under one pretext or another and fill the pockets of their relatives, friends, partisans, and supporters. It might be under the Grow More Food scheme, Plant More Trees scheme, Sink in Well scheme, Seed and Manure scheme, Co-operative Farming scheme, or some other South Sea Bubble scheme!

"And we are proud that some of our leading Insurance companies can favourably compare with the best of the foreign concerns," says Premier Raja, completely ignorant of the evil ways of the Indian Companies and the admirable ways of the foreign companies. The companies and the concerned section of the Government working hand and glove make the Insuree more a victim than a beneficiary.

The Indian policy-contract, according to a statement before us, is one-sided and amounts to a crooked deal.

In every case the policy-holder loses. If he lives he is a loser. If he dies, he is a loser of course.

According to a critic, "A careful and deep examination of the policy conditions and the privileges will show that 'with profits' policies earn more 'profits' to the Companies themselves rather than the policy-holders to whom they are issued at higher rates of premiums, and experience has proved that 'automatic non-forfeiture' is in reality an 'automatic forfeiture' by the Companies of the monies paid by the policy-holder, and all 'privileges' prove to be the 'privileges' designed to benefit the Companies themselves more than the policy-holders to whom they are offered for the monies paid by them; the load, lien, and the pregnancy clause imposed on female lives, amount to a total failure by these Life Insurance Companies to cover Life Assurance of our Indian female lives."

"If a policy has lapsed for a period of a year or two and if the policy-holder desires to revive the same, the Life Insurance Companies collect the full premiums that are in arrears with an interest at 6%; premiums include cost of assurance for the period they have not actually covered Life assurance and the rate of interest is so high that they themselves do not earn on their mean invested funds. This is both unjustifiable and most unreasonable.

"If the Indian Life Insurance Policy-contract is, as it is today, placed before the International Court of Justice or the Supreme Federal Court of India for a verdict, the verdict of the Court will be against the Companies, and amazingly in favour of the policy-holders."

Let us see what the Company spokesman, says. Mr. Vydyanathan, boss of the Oriental, complains that the new rule that Companies should limit their expense ratio would force the Companies to allow the quality of their services to the policy-holders to deteriorate. He also cooks up arguments to uphold the plea that the premiums are too low under the present state of costs, and have to be raised.

This person, who was actuary of the Oriental was made Government Controller of Insurance, and after a time got back as Manager of the Oriental on Rs. 10,000 a month or so, with air-conditioned rooms and other super-royal conveniences. He seems to think that the public are not well aware that the Insurance Company Secretariats are among the most opulent establishments in the country. His Assistant, a man who was Assistant Controller of Insurance, we are told, has joined a Madras Company on Rs. 6000 a month with air-conditioned offices!

Mr Vydyanathan is an actuary. He knows that Indian premium rates are higher than those of others He admits that the mortality rate has improved considerably in the country. And yet he has the cheek to argue that the premiums have to be increased so that he and men of his ilk should spend more on their proteges and hangers on.

And then Mr. Vydyanathan resents the provision in the new law which allows agents to transfer their services from one company to another. He himself can transfer his services from company to Government, and Government to company, at a soaring salary. We have heard that another man served a company for 25 years, got a lakh of rupees bonus, and joined the now notorious Empire of India on Rs. 8000 a month! But can a poor agent be allowed to do so? O no! What is sauce for the goose, is not sauce for the gander! It seems to be the qualification of high-placed men nowa-days to talk nonsense, or to talk lies! God forgive them!

Editor.

NEW YEAR PANCHANGA

We acknowledge receipt of the new year's panchanga by Vidwan Krishna Jois under the guidance of Mahavidwan Sampathkrishna Jois, the well-known astrologer of Mysore. It is neatly got up, handy, and contains much useful information.

The new year is named "Khara" or Ass! Verily, Time seems to mock at us for the way we are doing things, and is giving ugly names to the first few years of the new era of independence.

We are told that the new year marks the 195,58,85,052th Solar year from the start of Creation, and that it is now past 18,45,278 days in Kaliyuga. It would be foolish to dispute the facts, unless we could prove otherwise.

We compliment the learned authors on their useful publication, and wish our readers all the happiness possible during the new year!

Editor.

INSURANCE RIVALS

Two insurance agents were talking about their rival methods, one of them holding forth on the system of prompt payment, carried out by his people—no trouble, no fuss, no attempt to wriggle out of payment.

"If a man died to-night," he continued, "his widow would receive her money by the first post tomorrow."

"You don't say?" said the other. "See here, now, you talk of prompt payment? Well, our office is on the sixth floor of a building sixty-nine storeys high. One of our clients had his offices in the fortyninth storey, and he fell out of his window. We handed him his cheque as he passed our floor!"

(Continued from page 3.)

Mr. Deputy Speaker: I must take my own time to hear arguments and then come to a conclusion.

(Interruption by Sri Kamath.)

Mr. Deputy Speaker: Order, order.

Sri Kamath: I submit to your ruling under protest.

Sri Joachim Alva: I want to ask a question on principle, I want to know what is the policy of the Government of India in regard to the conduct of judges, whether it is their intention to ask the Chief Justice.....

Mr. Deputy Speaker: Order, order. There is no use putting hypothetical questions. This is not a case generally of all judges. It is only the case of one judge. Possibly there is a case also pending.....

Sri Kamath: It is a very bad precedent.

Sri Joachim Alva: The Chief Justice has very important work.....

Mr. Deputy Speaker: I disallow the question!

* * *

Our readers will perceive that Hon'ble N. G's replies are factually different from the replies of his predecessor Hon'ble V. J P. on this subject. Yet both are "Hon'ble". All the participants in the above bandying of words seem to be completely unaware of the fact that under the Constitution the President has no right to terminate a Judge after the 26th January 1950, that the Chief Justice has no right to try and condemn a brother Judge, and that the removal of a Judge for misconduct is entirely a matter for the Legislature. If insulting the flag is a crime, what else is ignoring and insulting the Constitution like this?

Editor.

WAR AND DISEASE

World history as recorded by historians of all countries repeatedly tells of wars and conflicts where the destiny of whole nations were decided. If we probe into the course of these wars, we are amazed to learn that the success or failure of such campaigns by no means always depended on the genius, or lack thereof, of the generals, but was often determined by diseases which undermined the health of the armies in the field.

One of the most striking examples is no doubt Napolean's famed retreat from Moscow, when the number of sick was truly appalling. In other wars, however, the figures were equally stupendous. During the Crimean war 54,000 French, 17,000 British, and 37,000 Russians suffered from infectious diseases. The number of the sick during both World Wars also reached very high figures. Because of large scale troup movements, malaria was widely spread.

It is especially this malaria which can cause so much misery. For this reason, medical science has subjected this problem to a long study. Especially, we want to mention the work of the expert Malaria Commission appointed by the former League of Nations, which in 1938 published a report in which they recorded that the daily use of 6 grains (400 mgm.) of Quinine was recommendable as a preventive measure during the whole malarial season; as a remedy for an acute attack of fever they advised a daily dose of 15 to 20 grains (1 to 1·3 gm.) of quinine during a period of from 5 to 7 days.

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NEED FOR SANSKRIT

Sanskrit could be the national language of India, said Sir C. P. Ramaswamy Aiyar, addressing a meeting held under the auspices of Amara Bharathi Sabha of Mayavaram.

"The constitution of India has made Hindi the national language. Undoubtedly, the Western Hindi is very different from the Eastern Hindi. The language of Pandit Malaviya is very different from that of Pandit Nehru. Pandit Malaviya spoke Sanskrit with a few Hindi words! Pandit Nehru Persian with a few Hindi words. Theirs, is not the same language that is now interpreted to us, by our present leaders.

"While it is perfectly true that Hindi is, and bound to be the Lingua Franca, the only thing that makes me a little uncomfortable now-a-days is the increasing neglect that falls to the share of the one language, Sanskrit, that deserves to be a universal language.

"The only other language" Sir C. P. adds, "that can be compared with it in that respect is Greek. Whether in chemistry or physics, astronomy, biology or psychology, if a new thought is to be formed, new idea initiated, a new speculation formulated, you have to take hold of some Greek root or Greek word, and modify it in order to suit the particular requirements."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"A Splendid History." Dr. Sir C. R. Reddy, Pro Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D,

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

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A Weekly

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XI No. 31] Monday 16—4—1951 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-50. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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ROYALTIES AND PENSIONS

In Britain to-day, lucky people are still making money from a bargain of hundreds of years ago.

In the days of Good Queen Bess, a gadget-minded engineer, Peter Morice, set up a water-wheel beneath old London Bridge, and gave London its first mechanical water supply. In 1950 his heirs end executors to title are still being paid £3,750 a year for the water rights, and this sum will probably be paid until the year 2083! The waterwheel, which fell into disuse and disappeared two centuries ago, will have repaid the amazing total of £2,000,000 before Peter Morice's title expires.

Despite nationalization, coal-mining royalties are still being paid to the Free Miners of the Forest of Dean. In the time of William the Conqueror, a few peasants helped the invading monarch to hunt in its woodlands. Specially exempted from coal nationalization, descendants of this fifth column still draw a halfpenny a ton royalty on all coal mined in the area.

Britain pays in hard cash for years of tradition. The Penderel family for example, made a shrewd investment when they concealed Charles II in an oak tree, hiding him from vengeful Roundheads. On his restoration to the throne Charles attached sufficient lands from his former enemies to provide £100 a year to members of the Penderel family in perpetuity.

Payments are still being made by a private trust endowed by the British Government. Originally there were six pensions. Today there are 38. One recipient is a retired Brooklyn laundryman! Another lived very comfortably in Italy on his annuity and bequeathed it on his death to his brother in Massauchusetts. A third pensioner, who died many years ago, left his gratuity to a half-coloured son in Carolina. To-day the pension is being paid to a grandson who appears to be wholly Negro!

Few have ever computed the total cost to Britain of these pensions. The Nelson Pension terminated after it had cost the nation £700,000. The Rodney Pension, granted by George III to the victor of Cape St. Vincent, was bought out for a bargain lump payment of £42,000.

But for these redemption arrangements, many people would still be receiving cash for services rendered by distant German ancestors as mercenaries to William of Orange at the Battle of the Boyne.

ANOTHER NEW LAW

The Child Marriage Restraint Act, 1929, Act XIX of 1929 is one of the Central Acts which has been extended to Mysore by the Part B States (Laws) Act, 1951, with effect from 1st April 1951. The Act penalises the solemnisation of the marriage of a child, that is, of a male who is under eighteen years of age or of a female under fifteen years of age. A male adult above 18 years of age and below 21 years who contracts a child marriage is punishable with fifteen days' simple imprisonment and one thousand rupees fine.

Simple imprisonment for three months and also fine are the punishment for,

1. a male above 21 years of age who contracts a child marriage.
2. persons who perform, conduct or direct a child marriage, and
3. parents or guardians of a minor who contracts a child marriage.

The Rationalist.

Monday 16-4-1951.

THE INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH

The following letters refer to the above new undertaking:

26-2-1951.

Hon'ble Sri K. C. Reddy, B A., B.L.,
Chief Minister of Mysore,
Bangalore.

Dear Sir,

In connection with the visit of President Rajendra Prasad to Mysore in April, I have the honour to request the inclusion in his programme in Mysore City the opening of the "International Academy of Sanskrit Research."

For centuries Mysore has been doing distinguished work for the promotion of Sanskrit learning, and even in recent decades its Government can claim to have done more for the revival Sanskrit learning than any other province of India. Therefore the inclusion of this item in the programme of the President would not be irrelevant.

The Academy has been organised in order to provide Mysore with a high-class research station in Sanskrit, like the Bhandarkar Oriental Research Institute, Poona. Some valuable ancient manuscripts have already been collected, and I have already commenced the publication of a very great work of the 10th century, "Sringaara-Prakaasa" "ಶೃಂಗಾರಪ್ರಕಾಶ" of Maharaja Bhojaraja. Your Government have been pleased to make a grant to help start the work. I have the aid of an Advisory Council of scholars, of which Sir C. P. Ramaswamy Iyer has kindly consented to be the President.

So from the stand-point of Sanskrit, as well as of Government's work in the field, the item is worthy of inclusion in the programme. It might take from ½ to 1 hour according to convenience.

Allow me to remain,

Yours very Sincerely.
G. R. Josyer.

5th March 1951.

Hon'ble Dr. Rajendra Prasad, M.A., LL.D.,
President, Republic of India,
New Delhi.

Esteemed Sir,

In connection with your forthcoming visit to Mysore, I have the honour to request you to kindly perform the Opening Ceremony of the "International Academy of Sanskrit Research" just being founded here.

It might be known to you that Mysore has been trying to keep the light of Sanskrit burning for a long time past. This is another wick being added to the light.

The Academy will be like the Bhandarkar Research Institute on a wider scale. Some valuable ancient manuscripts have already been collected, and the publication of a great manuscript of the 10th century, Bhoja-Raja's "Sringara-Prakasa," has been commenced. I have the aid of an Advisory Council of scholars, of which Sir C. P. Ramaswamy Iyer has kindly consented to be the President.

My request is no doubt a departure from the usual stereo-typed programmes arranged for Presidential visits, but we all owe a deep debt to Sanskrit: and I fancy that you may not be unwilling to do this little bit for it. The institution may be a sapling today, but by God's grace, and your gracious countenance of it, it may develop into a Bodhi Tree.

The function may be made as brief as you like.

Permit me to remain, with esteem,

Yours Sincerely,
G. R. Josyer.

The reply to the above was,

"From the Chief Secretary to the Government of Mysore:

15th March 1951.

Re your letter dated 26th February addressed to the Chief Minister, and dated 5th March 1951 addressed to the President, India:

The request contained in the above letters has been received too late for inclusion in the President's programme."

An indirect way of administering a snub.

In fact we addressed the Chief Minister soon after the President's visit was announced. To facilitate matters we wrote to the President also. The official programme was published long after the reply to our letter. And later still an item not included in it, visit to Bhatnagar's white elephant in Mysore,—the Food Technological Institute where much good money is thrown away on magnified *chefs* who spend time squeezing fruit-juice and slicing vegetables, was subsequently included.

Nor could it be said that our suggestion was one in which the President could not be interested; because, in Madras he did visit the Kuppuswamy Sastry Research Institute, though it was only to speak about Mr. V. S. Srinivasa Sastry, and not about our Sanskrit heritage.

Mysore officialdom seems to think that all a State visitor would like in Mysore is a civic address by a greedy Municipal Council which seeks to cover its ineptitude by some periodical puppet shows, a superfluous Doctorate by the University whose ordinary degrees are yet to get recognition, a sight of black elephants being maltreated, and a visit to "Bhatnagar's white-elephant"! Consider the fitness of Dr. Prasad being taken to the Chamundi Hills at 10 p m., and that after a sumptuous dinner, and not to worship Goddess Chamundeswari, but to look at the twinkling lights of the city!

Since our object was not to hobnob with the President and shine in reflected glory, but to interest him in Sanskrit, we can view this official attitude with philosophical indifference.

Editor.

H. H. SRI SWAMY OF THIRUPATHI

His Holiness the Senior Jeer Swamy of Tirupathi whose arrival in Mysore via Melkote we announced in a previous issue, is camping in the International Sanskrit Academy building in 100 Feet Road, Mysore.

He left Thirupathi 4 months ago on a pilgrimage of the 108 Vyshnavite sacred places, and has visited 94 of them till now.

His praise of Melkote as a sacred centre (*Divya-desha*) in comparison with all of them, and of the sanctity of the shrine there, is rapturous.

It was a shock to him therefore that the *Rathotsava* there should be so neglected. After interesting the pilgrims and the local residents in the matter he has arrived in Mysore in order to interest devotees here.

His Holiness The Jeer Swamy is an aged, wise, and godly personage.

His Highness The Maharaja received him on the 11th inst., and paid his respects. Sri Swamy offered him prasadas of God Srinivasa and benedictions. Sri Swamy was rejoiced to see the charming grace and simplicity of His Highness.

Devotees, big and small, are visiting Sri Swamy and paying respects and receiving benedictions.

ALL-INDIA INSURANCE POLICY-HOLDERS' AND WORKERS' LEAGUE.

At a meeting of the Executive Council of the All-India Insurance Policy-holders' & Workers' League, held on 6-4-1951, under the Chairmanship of Mr. G. R. Josyer, M.A., F.R.E.S., the following resolutions were passed unanimously and sent to the Central Government:-

1. Under the new Insurance (Amendment) Act, 1950, Agents are entitled to a commission of 35% out of the first year's premium and 7½% out of the second and third year premiums. The League learns that the Oriental Assurance Co., Ltd., and some other companies have imposed a condition that these rates of commission will be allowed only on certain conditions depending upon the volume of business done during the Agency year. This is clearly a move to circumvent the provisions of the Act, as most of the Agents are not in a position to secure this amount of new business during the Agency year to entitle them to get the benefit conferred by the Act. The League requests the Controller of Insurance to point out to the Oriental Assurance Co., Ltd,, Bombay and such other companies that this is a violation of the provisions of the Act and that the maximum commission allowed under the Act should be allowed to the Agents irrespective of the business done by them.

2. The League views with great alarm the recent instances of mis-appropriations of huge amounts by the Managing Directors and Managers of some Insurance Companies. These instances have clearly shown the great dangers inherent in the present system. The League, therefore, reiterates its demand for the amalgamation of all Insurance Companies, and the management of the amalgamated institution by a Council elected by the policy-holders.

3. It is a common complaint that in the Mysore Government Insurance Department, enquiries are not being attended to, receipts are not issued regularly, claims are not settled promptly, and considerable delays occur in payment of commissions due to Agents. As Insurance is a Central subject, this League is of opinion that for the efficient working of the Department, and in the interests of the large number of Policy-holders, the Central Government should bring it under the provisions of the Indian Insurance Act, 1950, so that the Controller of Insurance may exercise strict control over its working.

4. The Insurance Act now in force requires even those Agents who have put in several years service and desiring to retire, to renew their licences for payment of commissions due to them even after their retirement. The League considers that this is an unwanted imposition of law and requests the Controller of Insurance to recommend to the Central Government to make necessary amendments to the Act, so as to waive the licence in the case of retiring Agents who may not be introducing new business.

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Dr. K. N. Venkatasubba Sastry, M.A., PH.D, Retired Professor of History, Mysore University, writes from Simla;

"I have read your book on Mysore history. It is an undoubtedly original contribution to the existing knowledge of the subject. You have a gift of expression, and you have a mind disciplined in Sanskrit Literature. The combination of these rare virtues is revealed in the book, and thrills me as I read through the pages. When the whole country—I mean India—has rejected Monarchical forms of Government in any shape or form, it should be not a little heartening to the representative of the Mysore dynasty to be adored in public like this in the form of an impartial and sympathetic history. No servant of Government today, even in the service of the Palace, can dare write like you, even presuming he will have the will to do so."

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AND THE
YADAVA DYNASTY

BY

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FACTS ABOUT SLEEP

Research statistics show that with longer nights you go to bed a little earlier and perhaps sleep a little sounder.

Physicists have been puzzled by the riddle of sleep. Now the searchlight of science is flashing into the darkness in which we spend a third of our lives. The researchers have even discovered the source of sleep. They have proved we never sleep like logs, and they declare that we dream every night, whether we remember the dream or not.

Deep down at the back of the skull is an organ no larger than this printed lettering. It is the centre of sleep. While we slumber it is awake and alert. When it drowses we resume activity. The sleep centre must wake before we sleep. Scientists proved this when they brought a fine platinum wire into contact with the sleep centre of a dog and administered a mild electric shock. Instead of the dog leaping into startled action, he immediately went to sleep.

Medical men have believed for a long time that drowsiness is caused by carbonic acid gas in the blood, consequent upon the slowing down of the blood stream. They have watched sleeping persons as in cases in which the skull has been trephined (opened) and the brain exposed to view. The heart beats more slowly, the blood pressure falls, the brain is left with a poor blood supply.

This happens and you are aleep. If only we knew how, perhaps we could measure and weigh that something in the blood. That the blood itself becomes charged with sleep was proved when a dog was kept awake for a considerable period. A sample of blood from this sleepy dog was injected into another which was wide awake. Promptly the second dog went to sleep!

The existence of a "sleeping essence" seemed similarly to be indicated when experimenters subjected a number of students to wakefulness tests. At the end of four days without sleep the students were found to have increased substantially in weight! When they were allowed to sleep again this mysterious increase vanished.

Some people need less sleep than others because they sleep faster! Edison could be content with two or three hours of sleep because his physical exhaustion and mental tiredness were repaired at a higher pace than those who need a good deal of sleep.

In a laboratory at the Mellon Institute, Pittsburgh, not long ago, students slept on special beds with automatic recording machines linked to the springs. Every movement was faithfully noted and, at the same time, a robot cine-camera photographed the sleeper every time he slipped into a fresh position.

The investigations showed that the normal person, in first-class health, moves at least 36 times during the night and rarely remains still for longer than eight minutes at a time.

Excessive heating or a heavy supper increases the movement. If a sleeper moves too little, due to over-fatigue, his muscles become cramped and he's stiff when he awakes.

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7.	Small-pox and its treatment in VedicTimes	0—2—0

PELLETIER CAVENTOU AND QUININE

The havoc caused by malaria in tropical and subtropical countries is well known. Every year more than 20 million malaria sufferers are reported. Vast regions are made uninhabitable because of the presence of the malaria carrier, the anopheles mosquito.

Fortunately there is an effective remedy, namely QUININE In 1820, two French scientists, Pelletier and Caventou, succeeded in separating pure quinine from the bark of the cinchona tree. Since then, medical science has successfully and on a large scale made use of quinine.

The fight against malaria is of the greatest importance, not only from a medical point of view but also with respect to the economic structure of a country. There is hardly a disease which can bring such an influence to bear on a country's production potentialities as malaria.

Because of the ever-recurring fever, the malaria sufferer is doomed to be often absent from his job, which naturally has a prejudicial effect on the smooth running of any business. Apart from that, the mortality figures among the malaria sufferers in agricultural districts is truly appalling.

The regular use of quinine is therefore strongly recommended. It guards against much needless suffering..... against great unnecessary financial losses.

The prescriptions with regard to the use of quinine can be found in a report by the very expert Malaria Commission of the now defunct League of Nations and published in 1938, in which these specialists advised as a preventive measure against malaria, a daily dose of 6 grains during the whole malarial season, and as an effective remedy when attacked by a bout of malaria, they recommended a daily dosage of from 15 to 20 grains during a period of from 5 to 7 days.

CHANGING THE WORLD

"If you were going to change the world, Washington was the place to begin, and the first task was to find a way to get the truth to the people, the facts about their government that the newspapers would never print. The town was fairly crawling with lobbyists and lawyers representing every form of wholesale greed, and the most elegant and perfectly legal forms of bribery existed wherever business touched Government or Government touched business. The American way of life, as it was called, consisted of the hand-in-glove operation of these two forces, and never since the beginning of the world had private interests collected such sums of money from public bodies! Every newspaperman knew what was going on, but few had any idea what to do about it, and most of them took it as a matter of course. "You reformers have whole mountain ranges to move," said the correspondent of a conservative and complacent newspaper.

S. L.

* * *

How about thee, New Delhi? Ed.

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The Rationalist.

Monday 23-4-1951.

THE CENTRAL FOOD INSTITUTE

Our passing reference to the Central Food Technological Institute in the leader of last week has given rise to the following communication from Dr. V. Subrahmanyan, D.Sc., Director of the Institute:

"My Dear Mr. Josyer,

I was much distressed to read your Editorial in the "Rationalist" of the 16th instant. You are well acquainted with us and our efforts and we would always welcome your constructive suggestions. We would have very much appreciated it if you had been more considerate in your reference to us.

"As you are well aware, we had a very stiff uphill task in building up this Institute. We had to work very hard to develop it and, today, Mysore can boast of having one of the finest scientific laboratories in the country. A lot of useful work is being done and we want people like you to take active interest in our work and to carry them home to the people. You are welcome to visit us at any time.

"Although it is none of my business, I may, nevertheless, point out that the arrangements in connection with the President's visit were not entirely in the hands of the Government of Mysore. I had it verified by the Military Secretary to the President. The President being an aged man and in indifferent health, the Military Secretary insisted on his having as few engagements as possible. Such of those as were included came up on direct representation to the Military Secretary himself. Even then, he was very sparing in the allotment of time. If the Military Secretary declined to include certain items in the programme, we cannot very well blame the Government of Mysore.

"You are one of the highly cultured citizens of our City. You are also highly religious and philosophic in your outlook. We naturally expect from you an active lead in tolerance and sympathy.

"Looking forward to meeting you some time and with best regards,

Yours Sincerely,

Dr. V. SUBRAHMANYAN."

Our brief reference to the Institute in the course of our remarks about the programme of the President's visit to the city, was but a passing word-picture, and was not a prejudiced condemnation of it.

In Dr. Subrahmanyan the Institute has a very affable and courteous Director, and we are distressed to have distressed him with our passing reference.

The points raised in his communication merit a thoughtful reply, and we defer it till our next issue.

Editor.

PETTY-CLERK BECOMES GOVERNOR

Mr. V. P. Menon, at present Secretary to the Government of India in the Ministry of States, is to act as Governor of Orissa during the absence of His Excellency Mr. Asaf Ali, states a Government communique.

Mr. V. P. Menon has had an extraordinary career in the official world. He does not belong to the I.C.S. He started life on Rs. 7-8-0 a month as a petty clerk in a commercial firm, left that job for another on Rs. 30 a month in the Government of India in the Home Department and later worked in the Reforms Department. His rise was rapid. He had much secretarial work to do with all the reforms which the British Government introduced in India from time to time. He was perhaps the only Indian on the staff of the late Lord Wavell and later on the staff of Lord Mountbatten, the last two Viceroys of India.—Was he a short-hand typist?

During the first Simla Conference and later during the Cabinet Mission's visit, he took an active part in "behind-the-scenes" developments.

When independence came, Sardar Vallabhbhai Patel chose Mr. Menon for the Secretaryship of the States Ministry. Mr. Menon again played a very prominent part in securing from the Rulers their consent for the Instruments of Accession and subsequently in the integration of the States.

Mr. Menon, who is 56, was to have retired last year, but his services were extended. He is due to retire in September this year. It is not yet certain if he would return to his post after his three months' office as Governor of Orissa, say the news-papers.

So, obviously this was the Madrasee on the staff af Mountbatten who suggested solving the Nehru-Jinnah problem by dividing the country. Thereby he himself rose to power, and then he turned round and sought to "unify" the halved country by kicking right and left and by suppression and depression.

His last parting kick act seems to be the bowling over of the Maharaja of Baroda.

We recall the Sanskrit saying,

"Ekam hanyaannavaa hanyaat ishurmukto dhanushmataa |
Buddhir buddhimatotsrishtaa hanyaad raastram saraajakam ||"

ಏಕಂಹನ್ಯಾ ನ್ನವಾಹನ್ಯಾ ದಿಷ.ಮುಕ್ತೊಧನುಷ್ಮತಾ |
ಬುದ್ಧಿರ್ಬುದ್ಧಿಮತೋತ್ಸೃಷ್ಟಾ ಹನ್ಯಾದ್ರಾಷ್ಟ್ರಂ ಸರಾಜಕಂ ||

"The arrow shot by an archer may kill just one person, or may not. But the cleverness of a clever person can destroy a State including its king and all!"

By that test Mr. Menon must be a multi-millionaire in cleverness!

And now the 7½ rupee boy has become a Governor! The private of Napoleon's army became a Field Marshal. School-boys repeat the doggerel about Wolsey, Cardinal Prime Minister of England,

"Born to a butcher,
Bred by Bishops' brood,
How high His Holiness
Holds his haughty head!"

Or there is our own Purniah, the contractor's clerk who became Dewan of Mysore!

But it is not much of a wonder that a man who can get a brother Malayalee, Mr. M. K. Vellodi, appointed Chief Minister of a Dominion like Hyderabad, and a brother, or uncle, or name-sake, Mr. K. P. Menon, High Commissioner in Ceylon, should get himself made Acting Governor of a minor province like Orissa.

By the way, did our readers see the photograph of H. E. H. The Nizam's birthday a few days ago? The Nizam is shoved to a corner, and Mr. Vellodi adorns the centre! And while the Nizam who has ruled for 40 years looks shrunken and famished, Mr. Vellodi who has been there less than a year, looks more opulent than a prize calf! No wonder that, the Malayalee men being out fortune-hunting, there is an excess of women in Malabar according to the recent census. Ed.

THE HISTORY OF MYSORE

Dr. K. N. Venkatasubba Sastry, M.A., PH.D, Retired Professor of History, Mysore University, writes from Simla;

"I have read your book on Mysore history. It is an undoubtedly original contribution to the existing knowledge of the subject. You have a gift of expression, and you have a mind disciplined in Sanskrit Literature. The combination of these rare virtues is revealed in the book, and thrills me as I read through the pages. When the whole country—I mean India—has rejected Monarchical forms of Government in any shape or form, it should be not a little heartening to the representative of the Mysore dynasty to be adored in public like this in the form of an impartial and sympathetic history. No servant of Government today, even in the service of the Palace, can dare write like you, even presuming he will have the will to do so."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

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"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

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"A book of charming excellence."
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A GREAT SEND OFF

General MacArthur to-day took a hero's leave of the nation he first conquered, then ruled five-and-a-half years. There was no outward sign that the six-foot 71-year-old former Supreme Commander had been summarily dismissed, as his giant Constellation "Bataan" its former name "SCAP" (Supreme Command Allied Powers) newly painted out rose into the grey early morning sky over Tokyo a few minutes after 7 a.m. (local time)

Escorting the plane were 18 fighters and three Superfort bombers. And still ringing in General MacArthur's ears were the cheers of 500,000 Japanese who had bowed him along a rain-sodden ten-mile windy route to the airport where diplomats and service officers of 15 nations and the entire Japanesese Cabinet had waited on the tarmac since the dawn to bid him farewell.

While a salute of 19 guns boomed over the field and guards of honour stood rigidly to attention, one unshaven G.I. just back from the front commented, "It looks as though he's more honoured by the people he defeated than his own."

General MacArthur's departure from Japan had really begun a little earlier when he and his family stepped out of the white-walled American Embassy and into a gleaming black Cadillac. Other cars were lined up for General MacArthur's aides.

A guard of honour of thirty American, ten from each service, and thirty Japanese police jumped to present arms. A Japanese band played a slow march.

With red and white five starred pennants snapping at its fender standards, General MacArthur's Cadillac moved into an avenue of half-a-million Japanese. They cheered, they bowed and they waved tiny American and Japanese flag all along the ten-mile route!

The Japanese had jammed the street behind five thousand American Army, Navy and Air Force guards and ten thousand Japanese police almost one man for every two yards of the double-lined main highway out of the city to Haneda airport. Sprinkling the route were painted wood and cardboard house signs bidding farewell. A typical one said "Goodbye General MacArthur. We still love you."

Many Japanese began lining the route before midnight. Tokyo transport authorities laid on special bus, tram and train services to cope with the huge crowd.

"Sayonara Magensui" they shouted as the former Supreme Commander drove past. "Sayonara Magensui" means "Goodbye Field Marshal MacArthur". (Magensui is a contraction of MacArthur's name and the highest Japanese military title "Gensui".)

At the airport, General MacArthur stepped forward for a slow inspection of the guard of honour of 200 men. Also lined up was a Commonwealth guard of fifty men and two officers drawn mainly from the three Australian services but including representatives of all Commonwealth nations fighting in Korea and one Indian.

The entire Japanese Cabinet of 14, hurriedly recalled to Tokyo for the occasion, stood together in frock coats and top hats headed by Prime Minister Shigeru Yoshida. Near them were senior officers of all the United Nations Commands including Lt-General Sir Horace Robertson, Administrative Commander of all British forces.

General MacArthur's successor, Lieutenant-General Ridgway, waited at the top of the corridor near the steps to the plane to say goodbye to his old chief. Wives of dignitaries were in a seperate enclosure forming part of the corridor.

General MacArthur and his wife walked slowly through the corridor to the landing gangway upto the constellation. He took a few steps up, turned and saluted the now silent assembly. Then he turned back again and strode into the aircraft while bands played "Auld lang syne". The Bataan's engines roared into life and the great aircraft circled slowly for the take off !

A. C.

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By

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. XI No. 33] Monday 30—4—1951 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ET. ORN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939–50. EDITOR: YAJURVEDA 11 VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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RUSSIAN PLANNING

Conditions of amazing muddle and wastage in Soviet state-controlled industry, which were responsible for a loss of 2,500,000 roubles last year in one great Moscow plant alone, are described by a correspondent in the Financial Times.

The article is based on evidence in the Soviet Press itself, whose admissions confirm that proper use is not made of the industrial materials available. In one example, among many, three workers of the Magnitogorsk Metallurgical Combinat wrote an open letter to the Minister of Mining Industry, Rayadko, which was published in the newspaper *Trud*.

They complain that the coal mines of the Kuznietz Basin, are sending coal of the wrong quality. There it is accumulating in great quantities in the storehouses of Magnitogorsk while the variety of coal that is needed for the production of high-grade steel is being sent in insufficient quantities.

The *Financial Times* investigator also finds muddle in planning owing to the inadequate assessment of the various factors that determine the production processes. For example, in Dniepropetrovsk, some most up-to-date mills have been constructed.

After the machinery had been installed, it was discovered that they were to work on timber logs and that in the vicinity, there was only enough raw material for five years. Therefore, the heavy and costly machines had to be removed and replaced by others which can work semi-finished wood-pulp to be brought from a distance.

The newspaper *Trud* reported also that the dynamo works in Moscow have been unable to cope with their planned task for several months in 1950. This was because of the systematic use of storming tactics. As a rule, in the first ten days of the month, the plan is fulfilled at the rate of six to eight per cent; in the second ten days, 15 per cent; and in the last ten days, the remaining 77 per cent.

This invariably involves working overtime and on days off. As a result, for 11 months of 1950, the plant showed a loss of 2,500,000 roubles. In some cases, the workers are not even paid for the overtime they do

"These examples could be multiplied at will," says the *Financial Times* correspondent. "They all go to show that economic planning under a ruthless and rigid dictatorship is lowering Soviet productivity to a remarkable degree"

DETERIORATION

The Chief Minister of Assam Mr. Bishnuram Medhi lately admitted in the State Assembly that there had been a deterioration in the administration of the State.

The Chief Minister was replying to the debate on his demand for grant under the head 'General administration.'

Citing examples Mr. Medhi said: 'Courts do not sit punctually. There has been accumulation of criminal cases, officers generally gossip and talk outside during office hours, and there is no inspection of Treasuries.'

INDIAN INCOMES

Finance Minister, Deshmukh in a written reply stated in Parliament lately that out of 4,45,506 assessees, who paid Income-Tax during 1949-50, those paying less than Rs. 100 per year as tax were 1,39,323; those paying more than Rs. 100 but less than Rs. 500 were 1,70,811: more than Rs. 500 but less than Rs. 1,000 were 64,109; and those paying more than Rs. 1,000 were 61,263.

A MYSTERY

The explanation on physiological grounds of the feat of a yogi buried for 56 hours in a concrete chamber at Bombay, which was given in a letter to *The Lancet* by one Dr. Vakil is considered by a British doctor not to "explain away the mystery."

Dr. Vakil quoted experiments showing the amount of oxygen required by a resting man, and deduced from measurements that there would be sufficient air in the chamber to explain the yogi's survival.

Writing to *The Lancet*, Dr. A. D. M. Greenfield, of the Department of Physiology, Queen's University, Belfast (Ireland), says that it is not to be expected that a man sealed up in this way could use all the oxygen originally present.

Working on the known consumption of oxygen and the given capacity of the sealed chamber of 216 cubic feet, he estimates that by the time the chamber was opened, its atmosphere would contain 6·6 per cent of oxygen and 11·4 per cent of the carbon dioxide.

He says: "It would be an extraordinary thing if a human being could be shown to survive for many hours in an atmosphere slowly reaching this composition. Of course, the yogi priest may have had a lower metabolic rate than the 1,700 calories per day which these figures assume, and there may have been a certain amount of gaseous diffusion through the walls of the Chamber, or absorption of carbon dioxide by the walls."

With regard to the second stage of the yogi's ordeal, when water was poured into the chamber, Dr. Greenfield points out that there is a discrepancy involved in the figure of 14,000 gallons given by Dr. Vakil. This quantity would not go into 216 cubic feet. He suggests that possibly a good deal of water soaked into the concrete walls.

Dr. Greenfield concludes: "It is greatly to be hoped that Dr. Vakil's article stimulates others to investigate and report similar cases. It would be very valuable indeed if analysis could be made of the atmosphere of the chamber just before the release of the subject. Until such figures are available, we cannot be sure whether there is a real or only an apparent mystery."

KNOWING A FOOL

The Professor of Logic was becoming irritated with one of his dull students, so one day he asked him, "How would you discover a fool, Brown?"

"By the questions he'd ask," was the unexpected answer!

PUTTING IN BANKS

A Dapper little man applied for a separation order to be made out against his wife on the grounds of cruelty.

When asked by the magistrate if he could prove his case, he replied meekly: "One nsght I dreamt I won £20,300 in a football pool, and the following morning my wife nearly killed me for not putting it in the bank before I woke up!"

LEARNING FROM DICTIONARY

"I want to be procrastinated at the next corner," said the Negro passenger to the bus conductor.

"You want to be what?" demanded the conductor.

"Don't lose your temper. I had to look in de dictionary myself before I found out dat 'procrastinate' means 'put off.'"

The Rationalist.

Monday 30-4-1951.

THE CENTRAL FOOD INSTITUTE

II

We said we owed a thoughtful and considerate reply to Director Dr. Subrahmanyan's disarmingly courteous letter.

About his reference to our culture, religion, and philosophy, we must confess that when we hear people referring to us like that our feeling is one of surprise, and not of elation. Often we recall Byron's saying "England hath many a better than he', Or Anjaneya's remark to Seeta in Asokavana,

"मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः ।
मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसन्निधौ ॥"

"ಮದ್ವಿಶಿಷ್ಟಾಶ್ಚ ತುಲ್ಯಾಶ್ಚ ಸನ್ತಿತತ್ರ ವನೌಕಸಃ !
ಮತ್ತಃ ಪ್ರತ್ಯವರಃ ಕಶ್ಚಿನ್ನಾಸ್ತಿ ಸುಗ್ರೀವಸನ್ನಿಧೌ ॥"

"Every one there is better than me or is equal to me. None in Sugreeva's entourage is inferior to me."

If there is any merit in us the credit is to God. We hardly deserve any praise ourselves.

Dr. Subrahmanyan observes that much labour has gone into the making of the Institute and that Mysore can boast of having one of the finest scientific laboratories in the country.

We have no doubt that Dr. Subrahmanyan has taken great pains over the Institute, and that it is really a fine thing of its kind.

Our good-will and good wishes are always with him and his colleagues in no small measure.

But Dr. Subrahmanyan looks at the Institute subjectively. The public have to look at it objectively. The Institute is not a showpiece like a zoo or a museum. It is meant to be a utilitarian institution with the object of satisfying people's hunger. The time for boasting is not till that has been achieved.

Mysore cannot boast about the Institute while daily we have the harrowing spectacle of its starving women who bring in a few seers of rice by begging or borrowing for the sake of their famished children, being manhandled, dispossessed and fined. Every time we read about such a thing we feel a pang of agony, and bow our head with shame that the country has come to this pass under men who boast about their achievements every time they open their mouth.

People who bring the country to such a pass and torment the public like this must be ashamed of their manhood, and ashamed of their capacity. Instead they wallow in self-glorification, and each moment do something to reduce the public to further misery !

That is our politicians. With regard to our food scientists, we do not presume to advise them, or to suggest to them. But one is afraid that they should do a little heart-searching and see whether their education has not denationalised them Are they one with the masses ? Do they know the food-tastes and food-needs of the people ? Or would they experiment with the public as they do with their mice, on the principle, "If they live it doesn't matter; if they die it doesn't matter" ? Are their pursuits chimeric, dilettante, static, or are they dynamic, practical, and urgent, like those of munition scientists during war when the enemy is winning ?

Mysore would rather defer boasting about the Food Technology Institute until mothers

have ceased to throw themselves and their starving children into ponds, fathers have stopped ending the lives of their wives and children and seeking to end their own by hanging from Government House trees, and modest mothers and children are not driven to the extremity of hunger-marching and being bravely killed and dispersed by gun-fire!

When these things are stopped by the achievements of Dr. Subrahmanyan's Institute, we shall praise it with banner-head-lines, and Presidents will visit it uninvited, and followed by the Military Secretary and not led by him!

(To be continued.) *Editor.*

Roosevelt said that his morning and evening prayers consisted of repeating to himself Lord Acton's formula that "power tends to corrupt, and absolute power corrupts absolutely!"

* * *

"A revolution sometimes degenerated and fell into the hands of men who used its slogans as covers for their love of personal power. And when you had a one party system and suppressed all criticism, how could any evil be corrected?"

* * *

"Perhaps those who ruled the world were not ready for order and justice and peace. Perhaps too many of them wanted to have their own way, cost what it might! Perhaps there were too many Hitlers, big and little, loose in the world.

* * *

"It has been our hope that we can hold ourselves above party and faction." "To do that you will have to hold yourself so high that nobody will know you are there!"

"The principle of the American Indian was that whenever a white man had wronged an Indian, the Indian avenged himself on the next white man he met!"

HISTORY OF MYSORE AND THE YADAVA DYNASTY

From a courtier reader:

"It is indeed a book which, I, in duty bound, should read with great reverence. Winston Churchill in his book "Great Contemporaries" has rightly said, 'The victorious democracies in driving out hereditary sovereigns supposed they were moving on the path of progress. They have in fact gone further and fared worse. A Royal Dynasty looking back upon the traditions of the past, and looking forward to a continuity in the future, offers an element of security to the liberty and happiness of nations that can never come from the rule of dictators however capable they may be.'

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"As one deeply and humbly interested in the welfare of the Royal House of Mysore, I earnestly wish that the book will find a sacred place in every house in Mysore!"

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1.	A Victorian Statesman	0—4—0
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3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಂಧೀಜಿ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

ARGENTINE DOCTORS CONTROL BRUCELLSIS WITH TERRAMYCIN

New York, 20.4.—Brucellosis, known generally as undulant fever, can be controlled by Terramycin, newest broad-range antibiotic "wonder drug", according to Dr. Enno Criscuolo and four associates of Cordoba University, Argentina. The report published in El Dia Medico of Buenos Aires, indicates that Terramycin produced excellent results, with a low relapse rate.

Brucellosis manifests itself as a chronic morbid condition, marked by insomnia, physical and mental depression and general bodily aches, combined with fever and frequently severe local infections of internal organs. It is a common health problem in many parts of the world, including the region of its origin, the Mediterranean Basin. It is also known as Malta fever and goat fever, and can be contracted by humans from goats, cattle and hogs.

Dr. Criscuolo is Director of the Department of Infectious Diseases at the University of Cordoba Medical School in Cordoba, Argentina. The study was undertaken at the instigation of the Argentine National Ministry of Public Health. In two series of patients, Terramycin and a Terramycin-dihydro-streptomycin combination were tested. The double-action of the two antibiotics working together produced even better resuts than Terramycin alone, the investigators reported.

As a result of his researches and a study of others, Dr. Criscuolo concludes that "Terramycin constitutes an excellent innovation in antibrucellosis therapy because of its efficiendy and good toleration."

Tests of Terramycin and Terramycin dihydro-streptomycin were run in two series of five and six patients each, respectively. In the second series, no relapse occurred after observation periods of two to four months following recovery, although there were evidences of lingering infection of some organs in a few. In the first series, of the five receiving Terramycin alone, two patients relapsed, and lingering symptoms were noted.

Terramycin was administered every four hours for a period of 21 days, in the amount of three grams per day, after a gradual start from less than 1½ grams. When relapses did occur, they were readily controllable by a second course of therapy. The Argentine doctors recommend repetition of therapy a second and third time, at two to three month intervals, in order to assure best results.

VEGETARIANISM IN ENGLAND

The reduced meat ration in Britain is expected to result in vegetarian societies and clubs gaining more members. In the past meat cuts have converted more people to vegetarianism.

Both the Vegetarian Cycling and Athletic Club and the London Vegetarian Society are expecting an influx of new members now that Britain's meat ration may be reduced even further.

Although whole families are not expected to switch over, there is always an odd member who is willing to pawn his meat and bacon ration for extra cheese and the extra two ounces a week of vegetable margarine allowed to vegetarians.

There are about 130,000 registered vegetarians in the country. A year ago, when the last census was taken, there were only 117,214 registered followers of the "no meat" faith but there has been an increase in their numbers since then.

(LETTER TO EDITOR)
LIFE INSURANCE

The Editor,
"Rationalist" Mysore.

Sir,

If the Chief Minister of Madras has said 'We are proud that some of our leading Insurance Companies can compare favourably with the best of the foreign concerns' he is ignrant of facts. Let me take up the leader among Indian Insurance Companies, Oriental Life Assurance Co., Ltd., and their promptness after 75 years. The following letters will speak for themselves:

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Re: Pol. Nos. XXX XXH XXX on the life of XXXNXXX.

Ref. My letters dated 11-7-50, 14-7-50 and 24-7-50 marked urgent.

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It is very strange and totally disappointing to me that a company of your status and standing,—your company is over 75 years old with enormous financial resources, your establishment enjoying a pensionable service, your officers getting fabulous salries, your premium rates being the highest in the world and in any way Rs. 3/- or Rs. 4/- per thousand per year more than the average Indian Insurance Company, you take a lion's share in the Indian Insurance business, and yet in the matter of service, I see you are the worst offender.

Foreign companies, some of them coming from the other side of the globe, their premium rates are cheaper by a few rupees, their policy contracts are superior, their dividend scale is higher, and in the matter of service we get full and detailed replies almost per return post.

Your company even after 75 years has not been able to come up to the level of foreign companies. Is it not a matter of shame and disappointment?

Please note that if I do not get from you full and detailed informations as required by me under the above three policies within three days from the date of receipt of this notice to you, I shall be at liberty to claim damages from you at the same time to report the matter to the Controller of Insurance, Govt. of India, Simla.

Yours faithfully,
(Sd.) P. A. Rao.
Absolute Assignee.

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Dear Sir,

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I have your Registered A/D letter of 1st instant in connection with the above meutioned policies and regret to note that our office has given you cause for annoyance. I am looking into the matter and shall revert to the subject shortly.

Yours faithfully,
(Sd.) L. S. Vaidyanathan.
Manager.

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TREE RINGS

Recently there was a interesting talk over the B.B.C. by Rene Cutforth about a new aid for archæologists which has the alarming name of dendrochronology. This long sounding word has a simple meaning, telling the date by means of trees. Because of dendrochronology, an archæologist can now find out the date of any level of soil he is working in, provided there is a suitable piece of wood embedded in it. It has been known for a very long time that the age of a tree can be told by counting the rings in the wood but it has now been discovered that the thickness of the rings varies slightly and these variations make a unique pattern over a period of years. The pattern made in trees that were growing between say 500 A.D. and 520 A D. will never occur again in an exactly similar way and has never occurred before. The reason for this is a simple one, no set of twenty summers and winters ever has precisely the same fluctuations of weather as any other set of twenty.

Mr, A. W. G. Lowther is the only man in Britain, who is an expert on the archæological aspect of tree rings. Since the war he has tabulated and arranged tree ring patterns over the centuries from about 150 B.C. to the end of the Middle Ages. His method is to collect specimens of ancient timber of known date—beam from churches or wood found in association with objects that date it—and then to draw graphs of the thickness of variation in the rings. He can possibly tabulate a whole century from one piece of wood, and by arranging ring patterns from trees, whose long lives have overlapped, he eventually gets a whole series.

YOGA SOOTHES

Mr. Albert Buxton, of Middleton Junction, Lancashire, who five years ago took up the study of yoga, now finds that his couch of 480 nails is "as comfortable as a feather bed."

"Yoga requires concentration," he says, but it is a great help in life. It teaches you to forget the silly little worries."

Mr. Buxton finds equally soothing walking on a ladder made of swords!

WIFELY

Husband (angrily): "What! No supper ready? This is the limit! I'm going to a restaurant."

Wife: "Wait just five minutes."

Husband: "Will it be ready then?"

Wife: "No, but then I'll go with you."

PRAANAAYAAMA

Doctor: "Now take a deep breath and say nine, three times."

Willie (after inhaling). "Twenty-seven!"

UNDER PROHIBITION

The village nurse was trying to persuade old lag to take some liquid food.

"Will you take some beef tea?"

"Na," replied he, "I couldna tak' it."

"Wood you liko some hot milk?"

"Na, I couldna tak' it."

"Perhaps you would carh a cup of cocoa?"

"Na, I couldna tak' that, either."

"Well, what abot a glass of todd?"

"Aye," responded the invalid. "Mak, it strong and mak' me tak' it."

NEW KARNA

A rare problem is confronting an American —Mr. Alexander Munsell of New York—how to get rid of a fortune! For the second time, Mr. Munsell has inherited a vast amount of money, although he declares that too much money makes him feel "uncomfortable."

In 1934, he created a world sensation by giving away a $1,900,000 fortune which he had inherited from his grandfather. Now, his mother, Mrs. Juliet Munsell, has left him a further $650,000.

Soon after he had given away his $1,000,000 fortune, Mr. Munsell declared: "My family has never made any objections to my actions. I shall be satisfied if I can get a job at $25 a week at some sort of research in the field of human relation."

Mr. Munsell's proposals for his new inheritance have not yet been revealed.

NEW DRAUPADI

Betty Henson of Ohio, was so devastatingly beautiful that everyone of the six Milligan brothers, insisted on marrying her! Thus Betty found herself in the unenviable situation of having to choose between the brothers.

"I know what I will do," she announced. "I'll marry you all!"

In all solemnity the six brothers and the girl entered into a pact that each should marry Betty for two years and then divorce her to enable the others to marry her in rotation. Three brothers married her by turns and passed her on to the fourth brother. Paul, the fourth brother married her but broke the agreement by refusing to divorce her to enable her to marry the other brother.

And Betty was delighted at this refusal to free her.

"If only," she commented happily, "the others had proved as stern and strong!"

QUININE SAVED THE FRENCH ARMY

During the first world war, 60,000 soldiers of the French army in Macedonia became between June and December 1918 the victims of malaria. 20,000 officers and men had already been repatriated. The front line was held by only 20,000 men. General Sorrail wrote to the Secretary of State for War "My army lies demobilized in Hospital"

After this appalling catastrophy the French Government sent out the brothers Sergent, the famous malaria specialists in order to avert the complete annihilation of the French army by the malaria bacil. An exhaustive campaign to immunize the whole army against malaria by the administration of quinine was launched and any man who tried to avoid being treated, was severely punished. Strict orders were issued to ensure the success of this anti-malaria campaign.

In connection with this wholesale immunization by quinine, General Vassart wrote: "In the battle against epidemics, indifference is the toughest enemy to conquer."

For all that, malaria is comparatively easy to overcome, provided the recommendations of the very expert Malaria Commission of the former League of Nations are scrupulously followed, namely, the daily dosing with 6 grains of quinine during the whole malarial season and the taking of a daily dose of from 15 to 20 grains during from 5 to 7 days when attacked by a bout of malaria.

When this advice is followed, one can be almost sure to be effectively protected against malaria and its evil consequences.

By courtesy of

Vaz Dias Agency-International,
Amsterdam, Holland.

The Rationalist.

Monday 30-4-1951.

SAURASHTRA

By the courtesy of the financial authorities of Saurashtra, we have received the Budget reports of the State. "Saurashtra" means "Good State". It is rather curious that of all the States of India this State alone should be known as "The Good State" We hope it is not meant as a calculated insult to the 27 other States!

Saurashtra is of interest to us because it is the birth-place of Mahatma Gandhi, just as Palestine was the birth place of Jesus Christ. Its budget is of interest to us because its framer is a Mysorean, Mr. B. S. Raghavendra Rao, former Finance Secretary of Mysore.

"The Good State" is three-fourth the size of Mysore, with a budget of about Rs. 8 crores.

Presenting the second Republican year budget to the Popular Assembly in Rajkot recently, Mr. Girdharlal B. Kotak, the Finance Minister, makes the following interesting observations:

"At the same time care has to be exercised in continuing a policy of heavy exports. Certain foreign countries are out to purchase raw materials at any price because of the scare of war. This has resulted in a steep jump in prices in our country. This must be checked if the inflation is to be controlled. The inflation raises the cost of living resulting in a natural demand for higher wages. Higher wages mean higher cost and this starts the vicious circle of increasing prices and increasing wages. If home prices have to be kept at a reasonable level and at the same time if the country has to receive the benefit of higher prices abroad, the one course is to levy export duties. This is the only way if the price level within the country is to be maintained at a fair level and yet realise higher prices on the goods exported to foreign markets."

Export duty is one more way of Government getting money. That it will mean adequate supply at fair price to local consumers is mere imagination.

"Rice has been a noteworthy feature in our food production. The production of paddy in 1948 and in previous years was never over 4,000 tons per year. This year's production is about 35,000 tons which is more by 8 to 10 times the previous production due to the Grow More Food Campaign, incentive of higher prices and the enthusiasm of the cultivator. Out of this 21,000 tons of paddy has been procured in levy alone."

This achievement is really commendable.

"The Budget for 1951-52 which I am now placing before you, provides for Revenue Receipts of Rs. 8 crores 7 lakhs and expenditure chargeable to Revenue of 8 crores 5 lakhs leaving a surplus of 2.14 lakhs. It is gratifying that we have been able to balance our Budget, after providing for all normal items of expenditure and in addition providing in a large measure for development expenditure in almost every Department and particularly in the Nation Building Dapartments. I admit that it has been a very hard task for my department to reconcile the growing demands of administration with Revenues which are almost static. At the same time I may assure the House of my anxiety to see that no important item of public benefit has been left out merely for reasons of our efforts of strict economy.

"Mr. Speaker, I would like to assure the House that whatever be the limitations of Saurashtra resources, this Government is determined to carry out a programme of social reconstruction. The Reserve Bank of India in one of its bulletins has given an interesting comparison of expen-

diture in 1950–51 on Social Service by each of the 'A' and 'B' States. Mysore leads with Rs. 7.97, Bombay is next with 6.69 with a close follow by Saurashtra with Rs. 6.67 per capita on Social Services. Saurashtra can legitimately feel proud for this achievement. We may hope to better this figure next year."

We say "Amen"!

Editor.

THE MATERIALIST

"Obviously, if you call yourself a materialist, you have your body and your body is all; if it is weakened, you are weakened, and if it is destroyed, that is the end of you. You resist that happening in physical ways, but when you are caught penned up and your foes have all the weapons, what more can you do? You can hate them, but you realise that your hatred is impotent, and sooner or later that saps the power of your will.

"But how different if you believe that your body is a purely temporary and relatively unimportant thing! All flesh is grass, and whether it withers early or late matters not at all. When it is dead, an immortal soul escapes from its bondage and flies to heaven to have a martyr's crown put upon its immaterial head. Meantime God is with you, the Holy Family and all the heavenly host, the cherubim and the seraphim, the blessed saints and the goodly company of martyrs; you pray to them, they give you spiritual strength, they enable you to defy your oppressors, to laugh at the worst that Satan can do. As your physical strength wanes, your moral strength grows."

S. L.

"HISTORY OF MYSORE AND THE YADAVA DYNASTY"

"This is an interesting book throwing light on some of the less known incidents in the lives of the great Rulers of Mysore.

"The story of the Yadava Dynasty to which the present Maharaja belongs is given at length. It is a narrative of noble achievements.

"Mr. Josyer graphically describes Hyder Ali's control over Mysore, his alliance with the French, Napoleon's designs on India, and the efforts of the resolute and far-seeing Maharani Lakshammanni, with the aid of the English, to liberate Mysore.

"Maharaja Chamaraja Wadiyar was an enlightened and able Ruler, and was succeeded by Sri Krishnaraja Wadiyar IV, who was one of the greatest Rulers in modern India. During his reign (1902–1940) Mysore progressed rapidly in all directions, and was renowned all over the world for her wise, benevolent and efficient administration. The achievements of the Rulers are examples of the special contributions which monarchical rule has made to India's progress." "Madras Mail."

MARRIAGE

Sow. SUNDARAMMA, daughter of Srimati and Sri. J. B. Mallaradhya, M.A., Commissioner of Economic Development, with Chi. ANANDA KUMAR, B.SC. HONS, son of Dr. A. B. Renu, M.B.B.S., D M C., Shimoga, on 10–5–1951 at the Maharaja's Choultry, Mysore.

Sow. RANGANAYAKI, daughter of Sri. M. C. Krishnan, "Educational Raview," Madras, with Sri M. A. THIRUMALACHARI, son of Sri M. V. Srirangachari, on 9–5–1951 at 13, Tholasinga Perumal Coil Street, Triplicane, Madras.

DEVOTED LOVE

Fourteen months before the day they had chosen for their wedding, attractive Barbara Taylor, bride-to-be of John Lewis, a student sports master, was a victim of infantile paralysis.

Determined to cure her John took a course in physiotherapy. Then for a year he lifted his fiancee out of bed twice a day and, kneeling beside her, carefully coaxed useless muscles back to life.

Before that it was feared by Barbara's parents, who live at Thornbury, Glos, that she might never walk again. She had undergone physiotherapic treatment in hospital.

John got her to do the exercises he prescribed, and he used to push Barbara in a wheel chair miles into the country for fresh air. Finally, Barbara began to walk a few steps and later was able to return to work.

John was the proudest man in Gloucestershire recently when, after his long task of healing, he led his bride to the altar!

MOTHER LOVE

Zoologists are discussing the first reported instance of carnivorous animals being reared by a human mother, a young pygmy woman who suckled two leopard cubs in turn with her own baby.

The cubs were found with the woman by a safari party who were shooting with a pygmy guide in the bush near Livingstone, Northern Rhodesia. They had killed a leopardess when the guide told them she had just had cubs, so a search was made. They found a woman nursing the cubs in turn with her baby. With the guide acting as interpreter, she told the leader of the party, Major Gustav Teitge, that she had taken pity on the cubs.

She was given £1 for her trouble, and the party took the cubs with them. There they were weaned on to canned dried milk. Now they are thriving.

IDEAL HUSBAND.

Two women were being shown through the zoo, and their guide halted before the ostriches to explain.

"Now this, ladies, is a very unusual bird. It can see very little and can digest practically every thing."

"Goodness!" exclaimed one of the women. "Wouldn't it make an ideal husband?"

FREE LIGHTNING.

The physics teacher was quizzing the class on their knowledge of electricity.

"Now, Johnson," he said, "you may tell us what is the chief difference between electricity and lightning."

"Well," replied Jonson, "you don't have to pay for lightning."

POLITICIANS?

An inmate of a mental hospital sat in his cell playing solitaire and another stood watching.

"Aey!" cried the stanger. "You are cheating yourself."

"Shh!" whispered the player. "Don't say anything. I've been cheating on myself for years."

"Is that so?" said the spectator, amazed. "And don't you ever catch yourself at it?"

"Nope," was the proud reply. "I'm too clever at it!"

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THE HISTORY OF MYSORE

Dr. K. N. Venkatasubba Sastry, M.A., PH.D, Retired Professor of History, Mysore University, writes from Simla;

"I have read your book on Mysore history. It is an undoubtedly original contribution to the existing knowledge of the subject. You have a gift of expression, and you have a mind disciplined in Sanskrit Literature. The combination of these rare virtues is revealed in the book, and thrills me as I read through the pages. When the whole country—I mean India—has rejected Monarchical forms of Government in any shape or form, it should be not a little heartening to the representative of the Mysore dynasty to be adored in public like this in the form of an impartial and sympathetic history. No servant of Government today, even in the service of the Palace, can dare write like you, even presuming he will have the will to do so."

HISTORY OF MYSORE

AND THE

YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. Hons., F.R.E.S.

Member, Royal Society of Literature, Gt. Brn., Hon. Member and Medalist, Institut Historique et Heraldique de France, Fellow, Mysore University 1939-46, Editor: Yajurveda 11 vols. & Rigveda Padas; Editor "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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INDIAN TAX INCOME

Public authorities in India collected revenue totalling Rs. 710 crores and spent Rs. 690 crores in administration during 1948-49 according to the statistics tabulated by the National Income Committee in its first report presented to Parliament recently.

The Committee has taken the activities of Central and State Governments, municipalities, district boards and port trusts in arriving at these figures. The entire defence expenditure has been taken on current account as capital outlay on defence is not supposed to increase or to maintain the productive resources of the community.

Following is the break-up of the total revenue:

Total direct taxes Rs. 198 crores (Corporation tax 65 crores and other income taxes 133 crores); total indirect taxes Rs. 416 crores (customs 139. excise 107. stamps 20. land revenue 42 and other indirect taxes and duties 108 crores); fees and miscellaneous receipts Rs. 70 crores: (civil administration 38 crores and miscellaneous 32 crores) making up a total tax revenue of Rs. 684 crores.

Another Rs. 50 crores was obtained by transfer of operating surplus from current accounts of commercial enterprises (railways 25 crores and others 25 crores) while income from property accounts for Rs. 22 crores (interest receipts 10 crores and other receipts 12 crores).

The current expenditure by public authorities of Rs. 690 crores on commodities and services is made up as follows. Civil administration Rs. 326 crores, defence 279 crores, miscellaneous 25 crores, subsidies 34 crores and transfer payment to individuals 26 crores.

The surplus of Rs. 20 crores on current account does not represent the budgetary position of the public authorities but only the excess of incomes drafted by the public authorities and not spent during the year.

The total revenue receipts of Rs. 710 crores includes Rs. 64 crores revenue of local authorities minus Rs. 4 crores of debt interest payable by such authorities.

The total expenditure of Rs. 326 crores on civil administration includes an expenditure of Rs. 58 crores on municipalities, local boards and so on.

Of the expenditure on civil administration the cost of collection of taxes alone accounts for Rs. 26 crores while general administration including expenditure on police, public health, education, etc., account for Rs. 242 crores. Out of the Rs. 279 crores spent on defence the pay and allowances of the armed forces alone is estimated at Rs. 117 crores.

The capital account of the public authorities for the same year reveals a revenue of Rs. 49 crores and an expenditure of Rs. 208 crores (capital expenditure on commercial enterprises of 120 crores, maintenance and capital outlay of administrative departments 81 crores and net purchase of assets 7 crores). The deficit was met by a net borrowing of Rs. 159 crores.

Taking the current and capital accounts and also the current account of the public commercial enterprises together, a sum of Rs. 1,214 crores was paid out during the year. Of this 680 crores represented wages and salaries. Rs. 28 crores interest, Rs. 360 crores purchase of commodities and services, maintenance provisions Rs. 29 crores, transfer of payments Rs. 60 crores and purchase of assets Rs. 7 crores.

STRIKES AND COLOURS

Two strikes which would have cost thousands of dollars' loss of valuable perishable foodstuffs and essential electrical equipment were recently averted—by the use of colour!

A U.S. packing firm were handling a new type of wooden container. Their 100 packers, whose job it was to load these containers on to lorries, protested that each container with its contents of foodstuffs was much too heavy for lifting. They threatened to strike if the load was not reduced.

The firm, however, were convinced that the weight of each container was not excessive, but in view of the men's attitude something had to be done. The Works Relations officer was consulted. After working hours, he examined the containers and soon recognized the real cause of the trouble—and it had nothing to do with weight! He noted that the containers were painted black; this "heavy" colour he changed to light brown. When the packers returned to work they tried lifting the "new" containers, then smilingly admitted that "this new lot is O.K. for weight"!

The second threatened strike was in a Canadian electrical factory and arose when some 130 girls complained that their department was much too cold to work in. The temperature was checked and found to be normal. An astute under-manager was consulted and quickly appraised the situation. At the week-end the colour of the walls—a light green—was changed to a rich warm cream. The temperature remained the same, but no further complaints were heard!

A WOMAN'S ECONOMIC PLANNING

A story more fantastic than anything one could invent comes from a little island in the Caribbean. Some years ago a visitor gave a West Indian woman named Missie an English egg. So delighted was she that she slipped it under a neighbour's hen and in due course a chicken was produced! The chicken grew into a fine white hen, eventually produced eggs, and soon Missie was raising her own chickens. Then she began to sell eggs, and with the proceeds bought six piglets!

When these were big enough to eat, she sold all but one, and bought a goat. The goat had kids and she sold those and invested in a donkey; and as her little farm increased she bought a cow. In a year or two she was selling eggs, milk, chickens, pork! She is comfortable in her tiny house, which in her first year she bought for £10. Everything she has, she tells neighbours, she owes to her little white hen, which now lives in comfortable retirement as her lucky mascot!

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Monday 14-5-1951.

INDIAN JOURNALISM

Recently we have been enabled to see the low standard of book-reviewing in the Madras papers by so-called scholars who try to earn a pittance by writing trash and calling it a review. With little knowledge, less insight, and less still of effort, they slip through a book and write a few sloppy, irrelevant and incoherent lines, of which a fifth-grade student would be ashamed. And they are the learned reviewers of the big papers of Madras !

That shows the capacity of Indians in that line.

And their editorial writings are in no way of a higher quality. World problems, Indian problems, are dealt with without comprehension, without vision, in the manner of coffee-house gossip or Triplicane-beech gup, drily, barrenly, without conviction, and conveying no conviction.

They claim to be leading and enlightening the public, and all that they do is to blink over subjects like owls, or flutter about them blindly like bats fluttering impotently against the walls of a lighted room.

This fact has been borne in upon us forcefully by the way they are dealing with the case of General MacArthur. By the picture they draw of him one would imagine that he was another marauder like Zenghis Khan, and another ignorant dotard who talks incoherent nonsense.

The following is from what is presumedly the best of the Madras papers, the "Hindu":

"Both President Truman and Secretary Marshall have hit back at General MacArthur.

"But, indeed, it is easy enough to answer MacArthur. The General's Marathon testimony before the Armed Services and Foreign Relations Committee of the United States Senate revealed many flaws, contradictions and inconsistencies. Our Special Correspondent in New York points out, for example, that while General MacArthur throughout emphasised that his concern was only with the Far East theatre and that he was no authority on global strategy, he presented a master-plan for combating Communism on a world-wide basis. He proclaimed that he knew nothing of Soviet intentions or Soviet military strength: yet he gave it as his opinion that the Soviet was unlikely to intervene if the Allies mounted an attack on China. He bitterly denounced the limited war in Korea which was draining American blood; yet he advocated involvement in a larger war which would call for a further sacrifice of lives. This staunch opponent of the theory of a limited war in Korea himself advocated a limited war against China.

"Finally, for one in his exalted position, General MacArthur did not reveal a sufficient awareness of larger issues.

"With a shrewd eye on the larger audience of the American public on whose emotions he had been playing, he repeatedly declared that all that he was trying to do was to prevent thousands of American youth being slaughtered in Korea without any end in sight: he said, "It is not only dust that is settling down in Korea; it is American blood!""

So after all his achievements of a life time, this is how General MacArthur is appraised!

One is reminded of the adage about casting pearls before swine! The Kohinur is no more to a monkey than a piece of glass!

There is not one Indian who is equal to General MacArthur, or is even remotely comparable to him. Our fair-weather Generals are still Uttaras who are to be coaxed into battle. And yet our dried up and weak-knee-ed tuppenny and threppenny Sub-Editors from a Mount Road slum can presume to look down upon him and hold him up to ridicule!

(To be continued.) *Editor.*

A CANDIDATE

"My wife is the darnest woman," complained a man at the club. "As soon as we start quarrelling she always becomes historical."

"No, no," corrected a listener, "you mean hysterical."

"No, I don't, I mean hystorical," insisted the first. "She always goes into the past."

* * *

She would be a fit candidate to be nominated to the Historical Records or National History Commission of New Delhi. Ed:

A DON'T-LIKE BOY

The little boy had just started school and wasn't very pleased with it.

"I don't like school, I don't like teacher. I don't like the other boys," he complained when he got back.

"But, surely, David," said his mother hopefully, "there is at least one nice, little boy in the class?"

David pondered for a moment. "Well, yes," he admitted. "There is me."

* * *

His name was David, not Jawahar.

MARRIAGE

Chi. Sow. RUKMINI, daughter of Sri R. Venkatramaiya, High Court Judge, with Chi. R. Nagaraja Rao, B.SC., son of Sri R. T. Ramachandra, Dy. Director of Inspection, Kanpur, on 16–5–51 at Visveswarapuram, Bangalore.

Chi. A. M. CHANNABASAVE GOWDA, nephew of Sri. A. C. Nirvani Gowda, Secretary to Government, with Chi. Sow. JAYADEVI, daughter of late Mr. R. P. Mallappa, on 16–5–51 at Lakshmipuram, Mysore.

Sow. KALAVATHI, daughter of Sri V. K. Mukundan, B.E, Municipal Engineer, with Chi. B. S. SREENIVASAN, on 9-5-51 at Krishnamurthipuram, Mysore.

Chi. GOVINDARAJAN, son of Sri P. G. Sathyagirinathan, M.A., with Sow. SHANTHA, daughter of Sri. R. Masti, on 11–5–51 at Vanivilas Mohalla, Mysore.

Chi. S. KRISHNAMURTHY, M.A., A.I.R., grandson of Sri Sangeeta-Shastra-Visharada K. Vasudevacharya with Sow. DEVAKI, daughter of Sri S. Ananda Rao, B.A., LL B., Amildar, Kunigal, on 16–5–51 at Kunigal.

Sow. PADMAVATHI, daughter of late Major R. Rajagopalan, I.M.S., with Sri K. S. VENKATESAN, A.M.I E., son of late Sri V. Srinivasachari,

and

Upanayanam of Chi. R. Selvarajan, son of Major Rajagopalan, on 16-5-51 at "Brindavan," Arch-Gate Road, Mysore.

RESTORATION OF LOST WEALTH

In a roof-top laboratory in the City of London Britain's lost fortunes are staging a long-deferred come-back. During the war, when Hitler's bombs hit London and burned down most of the "legal square mile," solicitors and stockbrokers faced an extra headache.

Wills and land title-deeds were reduced to ashes; bearer bonds and share certificates baked beyond recognition as they lay in office safes. Documents by the hundred vanished into a pulp of charred cardboard, brick-dust and water.

A firm that kept account books in duplicate in London and Yorkshire had both sets destroyed in a week, and for payment of £100,000 worth of debts could rely only on its customers' integrity—and memory!

Nearly 900 legal cases involving blitzed evidence had to be set aside for further hearing. But now science is restoring the burned documents—literally piecing the lost fortunes together ash by ash!

In the "ash-can" laboratory, the writer watched a white-coated researcher delving into the secrets of an account book which was burned "to a cinder" in the vaults of a blitzed bank. The pages crumbled to the touch, but each sheet was photographed under cross-lighting from six different angles. As soon as one page was "fixed," a technician removed a layer of ash ready for the next set of photos.

Dealing with each separate sheet of a 500 page ledger in this way is tedious. Yet the ash laboratory has restored upwords of £7,000,000 of lost money!

A will was placed overnight between the pages of a law book, then locked in a desk. Involving a £27,000 estate, the will was lost in the blitz. The lawyer's office was wrecked and his desk was buried for weeks in a pile of smouldering débris. When retrieved by the salvage squads, the folded pages of the will were indissolubly "burned together."

The infra-red ray was used to see through the pages, and infra-red photographs brought out the writing from the brittle black sheets.

The chief client of the ash laboratory, the Bank of England, insists that many of the restoration processes be kept secret. Many of the claims for replacement of raid-damaged banknotes have resulted in little packets of ash arriving at the laboratory for identification!

Once, a box of fragments, claimed to represent £300, was found on expert examination to contain remnants of notes to the value of £950! The bank was surprised, and so was the owner of the box, a widow who inherited it after her husband's death.

In another instance, a land dispute rested on a title-deed which had been so badly blackened that not even infra-red equipment could decipher the wording. The ash laboratory asked permission to use a chemical which would burn the paper still further.

Setting fire to defeat fire sounds strange, but the charred paper was soaked in chemical, then ignited carefully in a specially constructed oven. Reduced to a white ash, the writing on it stood out almost as clearly as it had done on the undamaged document!

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Vol. XI No. 36] Monday 21—5—1951 [Price 0—1—6.

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TO FIGHT MALARIA IS BUT A PATRIOTIC DUTY

Like in other tropical and sub-tropical countries, malaria also rages in Mexico. In the coastal districts of Vera Cruz, Oaxaca, Chiapas and Tabasco it is found in its most virulant form. In all about two million victims yearly prey to this dreaded disease, while 25 000 people every year succumb to this scourge.

It goes without saying, that against such an evil, large scale preventive measures have to be taken. Especially during the last years an intensive campaign to combat this disease has been engineered.

Instructing the population with regard to the origin and the combatting of the malarial fevers, forms an important part of such a campaign.

Malaria is a parasitical disease transmitted by the female anopheles mosquito. The mosquito is hatched in the form of larvae from minute eggs, which are deposited in stagnant water, pools, wells, cisterns, etc, In a fortnight the mosquito is fully grown and through its sting the female can then transmit the malaria from one person to another.

In order to combat this disease, measures should be taken to prevent the development of the larvae. to destroy these as soon as hatched, to ruthlessly wipe out the mosquito and to avoid its bite.

A further effective measure to combat and as far as possible avoid an attack of malaria, is the taking of QUININE.

For this reason, the Committee of the Experts on Malaria appointed by the now defunct League of Nations, prescribed in its report published in 1938 as a remedy when suffering from a bout of malaria, a daily dosage of from 15 to 20 grains during a period of from 5 to 7 days, and as a prophylactic they recommended a daily dose of 6 grains of quinine for the whole of the malaria season.

The danger of malaria is especially great because it is so widespread, the fever undermines the peoples' power of resistance and they are therefore prone to other sicknesses, like for instance tuberculosis. Apart from all that, the production potentiality of the country is greatly reduced. For this reason, Mexico's watchward is:

"TO FIGHT MALARIA IS BUT A PATRIOTIC DUTY."

FOOD SYMPOSIA

Under the auspices of the Central Food Technological Research Institute, Mysore, two memorable symposia have been arranged on the 3rd and 24th instants, a symposium on "Food and Population" on the 23rd and on the "Development of Food Industries" on the 24th, Hon'ble Roche Victoria and Hon'ble T. Mariappa, Ministers, presiding on the two days.

Distinguished savants and Food Administrators like Sir Datar Singh, Sir Ramamurthy, Sri Roche Victoria, Professors C. Chandrasekhar, S. Chandrasekhar, and Shri Ranjan, and Drs Subrahmanyan, S.S. De., K. Mitra, A. K. Yagnanarayan Iyer and F. J. Naronha, will participate on the first day.

And on the second day, leading industrialists and Research scholars in Food Industry, like Messrs. Sparkes, Ford, Prem Narain, N. R. Sathe and colleagues, B. Banerjee, G. H. Verma, N. R. V. Iyengar and Y. K. R. Rao, and Drs. Bhatia, De, Mehta, Rajagopalan, Mathur, Kirpal Singh, Siddappa, and Srinivasan and Prof. K. V. Giri, will participate.

The Symposia will thus be by a collection of earnest thinkers and celebrities, and the outcome is expected to be not only of profound interest but also of urgent utility.

BIG PEOPLE AND SANSKRIT

"Harmony and synthesis are the hallmarks of our specific civilisation and and its message is to humanity as a whole. It is in this spirit that we shall work in this Parishad," said the Rajpramukh of Travancore-Cochin, presiding over the Akhil Bharatiya Sanskrit Parishad held in a special *Shamiana* in the compound of the newly-built Somnath temple.

Dr. Rajendra Prasad, Babu Purushottamdas Tandon, Congress President, and a distinguished gathering of Sanskrit scholars and pandits were present.

Mr. K. M. Munshi welcomed the delegates to the conference. The Parishad had been summoned so as to take place in conjunction with the installation ceremony of the *Jyotir Linga* in the renovated Somnath temple in the presence and under the auspices of the President of the Indian Republic.

Mr. Munshi said: "It also synchronises with the laying of the foundation of the monument of the *dehotsarga*. The genesis of these celebrations has been rightly described as symbolic of resurgent India. Our religion is one that is both basic and universal and it recognises the inescapable differences of human temperament, heredity and environment side by side with the unambiguous enunciation of the formlessness and universal pervasiveness and indescribability of the immanent *paramatman*. Hindu seers also realised the function and value of rituals and ceremonies and of images as embodiments of Godhead and as serving to concentrate the minds of those who cannot easily grasp the ultimate and abstract verities. So are the great temples that have been characteristic of India from Badrinath and Banares down to Somnathpuri and extending in the South to Madura, Chidambaram, Ananthasayanam, Suchindram and Kanya-Kumari.

"The first Somnath temple is reputed to have been constructed by Soma, the moon deity, and enlarged by Lord Krishna, who, according to the Bhagavata tradition, cast off his body very near to where we are gathered. The temple and its environs were through several centuries a noted centre of religious and philosophic activity and, in the reverence universally paid to it, equalled Kashi itself. On such an occasion and on this hallowed spot one cannot but be reminded of the place that the Sanskrit language and culture hold in relation to the formulation and development of religious and philosophic thought. Sanskrit has not only been the language of Indian culture and multi-form speculation, it has not only been the true parent of the various languages and dialects of India but it has furnished the stimulus and ideological inspiration to far-flung countries extending as far as Egypt and Greece on the one side, China, Korea and Japan in another direction, as well as to the lands of the Far East where under modified forms its culture is still pervasive.

"It is often said that Sanskrit is a dead language. It is true that at present only a few learned men speak it but the language and ideas it has successively embodied from the time of the Vedas and Lord Buddha to that of Sankara and down to Sri Chaitanya and Ramakrishna Paramahamsa, are part of the pulsating and ever-renewed life of Bharata Varsha and contribute to that essential unity which beneath and beyond apparent diversities is the symbol and sign of the homogeneity of India. It would be a wonderful thing if side by side with the reconstruction of the Somnath temple, the abode of Jyotirlinga, which was the centre of widespread learning in the past a new centre of Sanskrit education and research should be inaugurated along with this."

Mr. Munshi added: "I hope that there will be facilities for systematic and comparative

(*Continued on page 6*).

The Rationalist.
Monday 21-5-1951.

INDIAN JOURNALISM

II

So in the opinion of the "Hindu" of Madras—to give one sample of Indian Journalism, "Both President Truman and Secretary Marshall have hit back at General MacArthur."; "But, indeed, it is easy to answer MacArthur. The General's Marathon testimony before the Armed Services and Foreign Relations Committee revealed many flaws, contradictions, and inconsistencies. Our Special Correspondent in New York points out—"; "General MacArthur did not reveal a sufficient awareness of larger issues."; "With a shrewd eye on the larger audience of the American public on whose emotions he has been playing ... ".

The "Hindu" rejoices that Truman and Marshall have hit back at General MacArthur!

We think that the dismissal of MacArthur is not an act of which Mr. Truman can be proud. If he had done so when, after the first victories, the U.N. Army had been driven back to the coast almost precipitating another Dunkirk, it would have been justified, it would have been courageous, and it would have been the end of the U.N. also! It would have been similar to Hitler's removal of Rommell after the Egyptian debacle.

But to have kept quiet then, and after he had achieved the impossible to the surprise of the whole world, and turned defeat into victory and rewon the lost prestige of the U.N. Army, to have "dismissed" him, was an unethical, undignified, and at the same time hardly a courageous act. It was like Rama's hitting Vaali from behind the tree.

People find fault with MacArthur for his message to the Chinese to come to terms and not prolong the war.

We think that it was the most proper message from a victorious and humane General to a receding but persistent enemy. To ask the Chinese to halt aggression and not provoke the Allies to invade China in order to restore peace was a militarist's appeal, and not a politician's threat. It is the kind of message which Generals have been accustomed to issue from time immemorial. It is only mental perverts who can see all kinds of wrong in it, and make it the means to convict him.

There was no question of invading China at the time That question would be decided by vacillating and pusillanimous politicians later on. MacArthur's point was that the Chinese should not wantonly prolong the war, To condemn him for it is to expose one's own stupidity.

General MacArthur is a man of whom the nation which produced him ought to be proud. He takes rank as one of the greatest American Generals. He is not only a victorious General, but a humane General. And greater still, he is a humane administrator.

He could have crushed the Japanese and heaped indignities upon them during his rule there, out of revenge for Pearl Harbour, for their hellish treatment of American prisoners during the war, and for their brutal insults to American men and women in Shanghai and Singapore when they were in power. Instead he was so beneficent an administrator that no one is more loved, no one more honoured by the whole Japanese nation than he! Truman is not loved like that in U.S.A. Nehru is not loved like that in India.

With regard to East Asian strategy MacArthur knows all about it, and has spoken

with authority and conviction. Truman and Marshall and Bradley know little about it, and speak only from political exigencies. If they disagree with him and do not want him, they may do so. That does not make them right, nor him wrong.

And yet the tuppenny Journalists of India and their tin-can "Special Correspondents," —the Shivaramans and Balaramans—presume to find flaws and contradictions in his speech. They from their dunghills know more about these matters than the man who has held Russian aggression in check in the East these five years!

They are impotent to prevent their own "new-won freedom" going to dogs. They are impotent to save their own land from becoming the hunting ground of the "four-horsemen of the Apocolypse," Famine, Inflation, Corruption, and Imbecility. They are incapable of putting two and two together, or of understanding that two is two. They blindly proclaim that MacArthur's scheme for curbing Russia and China is wrong, and that Truman's and B. N. Rao's plan is right.

America is rightly afraid of Russia's world-dominance. It seeks to counteract it, but its hands are tied by weak-knee-ed party-politicians, and vacillating allies. And India's policy is no policy. It is like the old man sitting in the middle of the road hoping to obstruct the road-roller. He didn't prevent it from moving up to Tibet, and razing it! And he won't prevent it from moving to other parts of Asia.

You do not control a bully by visibly trembling before him and begging him to keep peace, as India is begging alms from American school-boys. You control bullies by blustering more than they. The way that MacArthur's critics are confessing weakness and unpreparedness is insane and suicidal, like England's Chamberlane's before Munich. It is an invitation to Russia to step in. And Russia, we are sure, is laughing with glee at all this, and is drying its powder.

The difference between MacArthur's and the others' policies is that he wants to take the Korean war to its source and nip it; the others want to keep Korea like a rotting finger and continue the war there permanently, like the sacred fire in an ancient Brahmin household. They think thereby to placate China, like the cow placating the tiger, the lamb placating the wolf, the hare placating the hound!

It is not a crime that MacArthur disagrees with them. If anything has been achieved in Korea so far it is specially through his military genius, in spite of the opposition of all his Deputies and of the Washington hierarchy. They all advised him against the Inchon campaign, and thought it would bring disaster. He held firm. It was a glorious success!

"If none of you gentlemen thinks that the Inchon landing can possibly succeed, it will be the last thing the North Koreans will anticipate. Accordingly, we shall carry it out on September 15!"

And when General Walker pleaded against it, General MacArthur nodded grimly, "I know it's tough," he said. "But you've done the impossible in the past. You can do it again!"

Did the success make him vainglorious? No. Here is the picture of the memorable ceremony which he held on the reconquest of Seoul, the South Korean capital:

"By the grace of a merciful Providence...." he began. There is a power in MacArthur's voice that is compelling. His religion is real and vital. It impressed itself upon the muddy, unshaven regimental commanders whose troops were fighting only a few miles away, on the immaculate staff officers from Tokyo, on President Rhee and his Ministers. ".... And 53 nations of the earth rose up in righteous wrath and indignation and pledged their full

(Continued on page 7).

(*Continued from page 3.*)

research in Vedic, Buddhist, Pali and classical studies conducted in India as in centres of learning and by individual scholars in Europe and America. I specially rejoice that the invaluable background of the old *patasala* system will not be ignored. Indeed, the Pandits' type of pure scholarism, exegesis and commentary is irreplaceable and testimony to it is borne by scholars of Sanskrit and Dravidian lore all over the world. The Pandits in the various *patasalas* and other Centres have kept alive the language and the old traditions of learning but the co-ordination of those traditions with modern methods employing newer instruments and modes of research will alone contribute to the authentic revivification of that undying fearless and creative urge in all directions sacred and secular which has been our heritage and which is indispensable to the India of to-morrow if our culture is to play that formative role which will serve as an effective check to those tendencies that threaten to undermine human culture and the world's equilibrium. Harmony and synthesis are the hallmarks of our specific civilisation and its message is to humanity as a whole. It is in that spirit that we shall work in this Parishad."

* * *

"When we come to Krishna, we come not to a cult or creed but to eternal and universal *dharma*", declared His Highness Jamsaheb, Rajpramukh of Saurastra, who traces his ancestry to Lord Krishna, laying the foundation-stone of the memorial at the sacred spot where Lord Krishna cast off his mortal remains.

Dr. Rajendra Prasad presided on the occasion. A distinguished gathering of Sanskrit pandits, the Rajpramukh of travancore, Babu Purushottamdas Tandon and others were present.

The Jamsaheb said: "The geographical rediscovery of India by the West was of little importance. What was of infinitely greater importance was the discovery of the teachings embodied in the Upanishads, the Gita and the Bhagavatam. These teachings constitute a corpus of philosophy which has sustained this land in all its vicissitudes of fortune. After the establishment of the *Pax Britanica* in India, after the impact of the Western civilisation on our minds, at a time when we were in complete bondage, there was a remarkable revival of Hinduism in its true and essential form. Reformers like Ram Mohan Roy, Keshab Chandra Sen and Dayanand Saraswati were born. They were born as men of the same calibre as the Rishis of old, men who redelivered the eternal message this time not to India only but to the world. As a result it is now recognised that no one has taught what is eternal *dharma* with more grace or lucidity than Lord Krishna.

"Whenever there has been a crisis in our national lives, we have gone back to the Gita and some inspired saint or seer has reinterpreted it to us. In the eighth century when decadence had set in in our society, Sankara explained to us the teachings in its present form, castigated us for our illusions and established organisations for the propagation of the true religion. For the lacerated Hindu heart in the worst times of Mohamedan fanaticism the cult of *bhakti* provided an escape and a refuge. Again in modern times, Tilak emphasised the doctrine of action as a means of salvation. He said to all Indians: 'Sons of Kunti, arise and fight.' Then came Gandhi, the original thinker and a *karma yogin*. At least three or four recent politicians have commented on the Gita—Gandhiji, Aurobindo Ghosh and Sri Rajagopalachari. The main principles of this philosophy are too well known to need recounting."

His Highness concluded: "In peace, as in war, we may always remember the Lord's words which will be inscribed on the pillars of this memorial."

(*Continued from page 5.*)

effort toward your relief." The Old Man paused. His voice dropped to a lower register. There was not a sound in the room. "In humble and devout manifestation of gratitude .... I ask that all present rise and join me in reciting the Lord's Prayer."

Quietly the audience rose, "Our Father which art in Heaven...."

Tears were running down Syngman Rhee's lined, old face, most of the ministers' eyes were wet, and even the grizzled American colonels were looking hard at the floor and blinking.

"I've heard the Lord's Prayer spoken a good many times," said one of the officers who were present. "But I've never heard it mean quite so much as it did when the Old Man said it. When he got to, 'Give us this day our daily bread,' he gave out every word slowly and with particular emphasis. You know why? Because in the East the next meal is the main problem to most of them For hundreds of generations they have never been sure of their daily bread. This was the Old Man's way of saying that he'd try to take care of that, too. And when he said it, they all suddenly looked up at him, Rhee and the others. And there was hope in their eyes!" says a report.

To vilify and belittle a man of such great valour and goodness is unworthy journalism. It is un-Hindu, because it is perverse and unethical. The disgrace is theirs, not his. Not all the muck that they can throw at him, will reduce his stature, and he will remain a shining example of a great and good soldier in the present troublous times.

MARRIAGE

Chi. Sow. GIRIJAMMA, daughter of Mrs. & Mr. H. Siddaiya, Minister for Revenue and Excise, with Chi. Dr. RUDRAIAH, on 23–5–51 at 4/127 Residency Park Road, Bangalore.

A MUNIFICENT GIFT

The Management of the National Institute of Engineering acknowledge with grateful thanks the following offer from the Trustees of late Rajamantrapraveena P. Raghavendra Rao:

"Dear Sir,

I am now writing in response to your letter No. 742/50-51 dated 21 st November last in the matter of the request of the Committee of Management of the National Institute of Engineering at Mysore for financial help from the assets of the Late Rajamantrapravina Dewan Bahadur P. Raghavendra Rao, and his son, the Late K. R. Purna.

It gives me very sincere pleasure to inform you that Sri R. K. Murthi, Assistant Trade Commissioner for Mysore in London who has since been adjudged the sole owner of the Estate of the two deceased gentlemen—has very kindly authorised me to donate a sum of Rs. Ten thousand only out of the aforesaid assets, to perpetuate the memories of the two gentlemen—both father and son—who were very greatly and genuinely interested not only in the general and technical education of our youngmen, but also in the cultural and scientific progress of our land. Needless to add that it gives me great satisfaction to see Mr. P. Raghavendra Rao's name perpetually associated with a philanthropic Engineering Institution like that of yours.

I shall feel thankful, if you will be good enough to accept the above donation, however small and favour me with an acknowledgment thereof.

Now that you have taken up the construction of the rear block of the Institute building, a suitable and appropriate tablet may be kindly provided to perpetuate the memories of the two deceased gentlemen.

Yours sincerely
Sd. M. NARAYANA RAO."

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRIT., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE; FELLOW, MYSORE UNIVERSITY 1939-50, EDITOR: YAJURVEDA 11 VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST".

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GOOD POSTURE

This business of sitting and standing straight can be overdone, according to Dr. Paul Williams of Dallas, writes Chicago Sun Times

Declaring that 60 percent of all adults suffer low-back pain, Dr. Williams told the American Academy of Orthopædic Surgeons that most of it is due to erroneous ideas about what constitutes correct posture.

"For generations" he said "we've been harped at to throw out our shoulders back, throw out our chests and sit perfectly straight in chairs.

"From old military circles of the past, we've inherited the idea that throwing out the chest and assuming a strut attitude is representative of good posture.

"But actually these postural habits have been devastating because they disregard anatomical facts."

He advocated sitting slightly slumped so the spine describes a moderate curve in stead of being somewhat S-shaped.

"When you walk, place your chest forward by creasing your belly slightly," he said. "Walk somewhat as you would if you were climbing a hill. Never lead with your belly in walking or standing."

KREMLIN'S AIMS

The Kremlin is interested in promoting "Neutralism" in India in order to further its imperialistic aims in South East Asia, former Czech Ambassador to India, Mr. B. G. Kratochvil says in a discussion of Soviet foreign policy published recently.

Mr. Kratochvil resigned his New Delhi post early in March, saying in a letter to the Communist regime in Prague, that the Stalinist rulers were exploiting and betraying the Czech people, and that he felt compelled to protest publicly against this betrayal. He has since been granted political asylum in England.

Kratochvil explains Russia's concern with encouraging "Neutralism" in India is aimed at smoothing the way for the attainment of Stalinite goals in Malaya, and other parts of South-East Asia.

Moscow believes, he says, "that if India can be controlled the rest of South-East Asia will follow."

"If the Soviet Union was sure of India's political 'Neutrality' she would without hesitation and possibly without delay, take more positive steps, political or even military, where she thought them necessary to achieve her aims", the former Prague envoy says.

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(*Continued from page 6,*)

mentary foods should also be arranged. In all these, the Women's Food Organization should be formed in all parts of the country and should work under the direction of All-India Women's Food Council. His paper dealt with briefly the aims and objects of the Women's Council. It also emphasized that even children and University students can play an important role in the Grow More Food Campaign.

Speaking on "Subsidiary Foods" Sri A. K. Yegna Narayan Aiyer, Retired Director of Agriculture in Mysore, said:

The many important measures now being taken to increase the staple foods produced within the country are commended as the best and adequate and their speeding up stressed. In regard to phosphatic manure manufacture, the production of elemental phosphorus and of double fertilisers like ammophos, is suggested in preference to superphosphates, in order to avoid the need for sulphuric acid. In regard to subsidiary foods, the composition, use as substitute or supplemental foods for rice, the need and scope for the extension in their cultivation, are dealt with in reference to (1) tubers of various kinds, like tapioca, sweet potato, potatoes, arrowroot, the various yams and other already well known kinds; (2) less known tubers like the dioscoreas of many kinds and Colues parviflorus (3) the little known fruit (or nut) called "singara" nut, with its great posibilities (4) the seeds of Amaranthus paniculatus (5) the cooking plantains, the papayas, (6) the seeds of the jack fruit. The role of the cereals other than rice as subsidiary to the latter is explained as likewise a more extended use of the pulses and the oilseed, groundnuts.

A good demonstration drive to popularise the use of these subsidiary foods through the ordinary hotels and restaurants and special canteens is urged.

(*To be continued*)

MYSORE

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The Rationalist.

Monday 28-5-1951.

SYMPOSIA ON FOOD

The two-day Symposia on Food under the auspices of the Central Food Technological Institute in Mysore commenced on the 23rd last before a gathering of scientists, administrators and industrialists connected with food.

In the absence of Hon'ble Sri Prakasa, Central Minister, Hon'ble Roche Victoria, Madras Minister, presided.

The proceedings began without Invocation, because like the marriage party without the bride-groom God is kept out by these prosperous man-Gods. The result is that they are left to scratch their heads and tear their hair in the face of problems which loom before them like mountain peaks before a fog-bound air-plane.

The Director of the Institute, Dr. Subrahmanyan welcoming the distinguished gathering observed,

"We consider it a great privilege to welcome our honoured President, Hon'ble Mr. Roche-Victoria, and other distinguished friends who have so kindly responded to our invitation. All of you have important responsibilities and many of you have travelled over long distances to participate in the important discussions that we have before us. We are very highly thankful to you for your generous response.

Our Symposia have been objectively planned with a view to critically assessing our position and, arising from this, reaching important conclusions which we will submit to our Council and through them to our Government. The subject of "Food and Population" that we have before us today is of vital importance to the country. It is going to be presented in its different aspects, by leading thinkers and workers, who have made a special study of the subject. With all of us approaching the subject in a detached and dispassionate manner, we should be able to reach useful decisions that will be of some value to the country."

He then read messages from Sri. Sri Prakasa, Munshi and Dasappa. The message of Sri Sri Prakasa ran as follows:

"It is a matter of very deep regret indeed to me that I am unable to be present at the Symposia organised by the Central Food Technological Research Institute for the 23rd and 24th May, 1951. I had gratefully accepted the kind invitation of Dr. Subramanyan to preside over the functions and was eagerly looking forward to coming and meeting so many colleagues and fellow-workers. I am, therefore, very greatly disappointed that at the last moment, urgent official and parliamentary work has unexpectedly intervened requiring my presence in Delhi; and so I had regretfully to give up my programme of visiting Mysore. I offer my apologies to all for any inconvenience I might have thus caused.

2. The subjects for the two Symposia are: (i) Food and Population; and (ii) Development of Food Industries. These are matters of paramount importance to the country, especially at this critical juncture when we are faced with an acute shortage of food. I have every hope that those who will be participating in the Symposium on 'Food and Population' will discuss the problem in all its manifold aspects, and will make useful and practical suggestions for its lasting solution.

3. I need hardly say that the path of wisdom lies not only in finding ways and means of supplying more and more food for the growing wants of an ever expanding population, but

also in suggesting methods so that the population itself should be commensurate with the food available. Food values must also be carefully studied and propagated, so that—avoidable disease and premature death could be eliminated. The subjects clearly are of absorbing interest; and my hope is that the scientists of eminence who will be tackling the problems involved, will succeed in their great mission.

4. The main aspects of the problem of food shortage are:— (i) increase in the production of food-grains; (ii) improvement in crop yields; (iii) better methods of storage and preservation; and (iv) elimination of all wastage. There is also the question of utilisation of certain classes of food materials which are fairly abundant but used only in certain regions and in times of emergency. It should be possible to popularise the use of such food materials throughout the country by practical demonstrations as regards their utility and nutritive values. Habits die hard, and this is particularly so in the case of food; but neither prejudice nor tradition should be allowed to stand in the way of changing people's food habits in the light of scientific investigation and emergent needs. The Central Food Technological Research Institute, I am sure, is paying every attention to all these aspects of the problem, and assisting in the augmentation and conservation of the food resources of the country.

5. The development of industries for processing food products is equally important. I know there are difficulties such as the dearth of trained personnel possessing the necessary technical know how; but I have no doubt that if determined efforts are made to harness the existing resources and facilities in the country, it is possible to make rapid stride in the development of this very important industry.

6. I have every confidence that all these matters will be discussed at the symposia and fruitful results will emerge out of such discussions. It is not for a layman to say more to experts, and I shall close with my very best wishes for the success of the functions and the happiness of all who partake therein."

In a rather uninspired, uninspiring, and unilluminating Presidential Speech Dr. Roche Victoria sought to throw the blame of the present food imbroglio in the country on the "legacy of the immediate past" and on the monstrous failure of the rains for 4 years in succession.

The phrase "legacy of the past", "legacy of alien rule", is coming out far too frequently from the mouths of Ministers, Central and Terminal, to cover their imbecilities, follies, crimes, and failures. Many of these people are now occupying pedestals just because they spent some time in jails under the "alien rule." Do they deny that they were much better off in their jail life than all their countrymen are today under their own benign rulership? Therefore to speak of the "legacy of alien rule" is preposterous nonsense. It is a poor defence, and false defence for the way they are spreading penury and misery either wantonly or from incapacity. The son who says that his father left things badly and therefore his affairs are bad, is a blithering fool.

Men of worth, capable men, are men who set right things, rectify things that have gone wrong, and not men who make a hash of things, and explain away with specious excuses.

They would have us think that they themselves are all-capable and all-perfect, and that things are going wrong in spite of them.

It is a contradiction in terms, and contradiction in thought. And it cannot be claimed to be the scientific way of doing things, as opposed to what you call the barbarous way of your ancestors. You choose to be ashamed of them. In fact they are infinitely more ashamed of you.

Ministers and politicians in power ought to be stalwarts who manage things rightly. If they do not do so the fault is theirs, and there is no use flinging mud at the people, at the weather, at the British, or at God!

Following the Presidential Speech, Dr. C. Chandrasekaran of the United Nations Office, Delhi, traced the population dynamics of the Indian Union during the last Seven decades and found an explanation for the fast rate of growth in the population during the last thirty years in a rapid reduction in death rates with no corresponding change in birth rates. The laissez faire attitude towards family size which has been in vogue has resulted in the adoption of methods for family limitation only by the comparatively well-to-do people living in urban areas. The economic and social development of the country which has been indifferent to the interests of the vast rural populations has delayed the penetration of modernising influences amongst them. Continuation of present trends may result in a rate of population growth of 2% per annum in the next decade or two, a rate which if it persists will lead to the doubling of India's population in 35 years!

The increase in food supply which is likely to result by 1960 because of the hydro-electric *cum* Irrigation projects now being undertaken by the Government may be just sufficient to cope with the requirements of the increase in population which will occur by that time. The portents are definitely against India becoming self-sufficient in her food supply. The solution to the population food resources problem lies not merely in first attempt to increase food production but in a concerted effort to reduce the fertility of the population.

The economic and social development of the country has to be reoriented if the fertility of the agricultural population is to be rapidly reduced. It is to be hoped that the joint population studies by the Government of India and the United Nations, which will be shortly begun in the Mysore State, will be able to give necessary guidance. Science will continue to elucidate the interrelationships of economic, social and population changes, but it is the duty of the State to utilise what knowledge is currently available for the welfare of the population.

Speaking on "Statistical Approach to Food Problems" by F. J. Noronha, Professor, Maharaja's College, Mysore, said,

Statistical analysis and the logic of inductive inference are becoming increasingly important in many branches of scientific research and technology. In his paper some of the applications of statistical methods in the elucidation of food problems in our country are discussed. The problems include: forecasting food requirements and estimation of crop yields, statistical techniques in agricultural experimentation, problems in nutrition, food-canning, etc.

Speaking on "Grow More Food" Sir Datar Singh, Ministry of Food and Agriculture, spoke of the important role that All-India Women's Food Council is playing to help in the production, utilization and consumption of suplementary foods such as sweet potatoes, tapioca, vegetables, fruits etc. He suggested that both the Government and the public should co-operate in the production of these vegetables which will go a long way in supplementing the already food shortage in the country. The paper indicates that some of these vegetables like tomatoes, gourds, lettuce etc. can even be grown in empty kerosene oil tins, pots and also in wooden flats and every available space should be made use of for growing these important vegetables. Menus prepared out of these should be popularised by opening canteens, where only menus prepared out of supplementary foods are to be served. Exhibitions to demonstrate the utility of supple-

(*Continued on page 3*).

The Mandayam Banking Company., Ltd.,

Balance Sheet as on 31-12-1950.

LIABILITIES			Rs.	a.	p.
Authorised Capital 5000 shares of Rs. 20 each			100000	0	0
Issued & Subscribed 2503 ,,			50060	0	0
Paid up Capital 2503 Shares of Rs. 10 each	25030	0 0			
Less calls unpaid	25	0 0			
			25005	0	0
Reserve Fund			1550	0	0
Dividend Equalisation Fund			550	0	0
Communal welfare Fund			275	0	0
Bad Debts Fund			700	0	0
Deposits & other Accounts :					
Fixed Deposits	46806	15 2			
Thrift Deposits	3264	11 5			
Current Accounts	449	13 3			
			50521	7	10
Borrowings from other Banks etc.					
In the Province of India			Nil		
Outside ,, ,,			Nil		
Other Liabilities:					
Unclaimed Dividends	372	7 0			
Audit Fee due	30	0 0			
			402	7	0
Profit & Loss Account					
Brought forward from last bal. Sheet	22	6 6			
Profit for the year	1745	10 4			
			1768	0	10
Contingent Liabilities		Nil			
			80771	15	8

ASSETS			Rs.	a.	p.
Cash : on hand.	17252	4 2			
Balance with other Banks in current & thrift accounts in the province of India	3752	13 9			
Outside the province ,, nil,					
			21005	1	11
Loans on pronotes and hypothecation deeds considered good :					
In the province of India	59646	13 9			
Outside the province of India	nil				
			59646	13	9
Particulars :					
Debts considered doubtful or bad not provided for		nil			
Debts due by Directors or officers of the Bank severally or jointly	946	7 9			
Maximum total amount of loans including temporary advances made at any time during the year to Directors, Managers or officers of the Company	500	0 0			
Furniture and Fixtures :					
Original Value	225	5 0			
less depreciation written off up to date	105	5 0			
			120	0	0
			80771	15	8

The Mandayam Banking Company,, Ltd.,

Profit and Loss Account.

Expenditure	Rs.	a.	p.	Income	Rs.	a.	p.
To Interest on Deposits	2563	13	9	By Interest	4744	0	4
To salaries and allowances (No Remuneration is paid to Managing Director.)	250	0	0				
Directors' Fee	51	0	0				
Audit Fee	30	0	0				
Stationery	20	0	0				
Other expenditure	83	8	3				
Balance of profit carried to B/Sheet	1745	10	4				
	4,744	0	4		4,744	0	4

Auditor's Report to Share-holders:— I have audited the Balance Sheet of the Mandayam Banking Company, Ltd., as at 31-12-1950 and also the Profit and Loss account for the period ended as on that date and report that:

(a) I have obtained all the informations and explanations I have required and have found the same satisfactory. (b) The transactions of the Bank which have come to my notice have been within the powers of the Bank. (c) In my opinion the foregoing Balance Sheet and Profit & Loss Accounts are drawn up in conformity with the law. (d) Such Profit & Loss A/c shows a true profit for the period (e) Such Balance Sheet exhibits a true and correct view of the state of affairs of the Bank according to the best of my information and explanations given to me and as shown by the books of the Bank, and (f) In my opinion books of accounts have been kept by the Bank as required by section 130 of the Indian Companies Act 1913.

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"Politics, Philosophy, & Phantasy"

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Soph: "You see that old boy over there? He thinks in terms of millions."

Frosh: "He doesn't look like a financier."

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RADIO ACTIVITY

A Disgruntled actor who hasn't been getting any radio jobs lately claimed he's found the perfect atom bomb shelter. "It's my agent's office," he said. "There hasn't been any radio activity there for years!"

A GOOD CARD-PLAYER

"What qualifications are required to make a successful card player?" asked Mrs. Bowling, causually.

"Well, it's hard to say," replied her husband, thoughtfully. "A man must be cool, calculating, crafty, cunning, and have a touch of meanness in his disposition."

"Oh, John!" exclaimed his wife. "Surely you wouldn't like to play cards with such horrid people!"

"That's all right," the husband answered proudly. "I nearly always win!"

TO THE LAST

An old couple had lived a cat-and-dog life and had not spoken to each other for years. In course of time the husband fell ill and lay dying. His wife, anxious for a reconciliation before it was too late, decided to make the first advance. She went upstairs to the old man's bedside and, breaking the long, long silence, said: "Aaron, where does thee want to be buried?" The answer came back without hesitation and in a voice full of malice: "Atop of thee."

BENEFITS

A Communist official had been telling a village meeting about the benefits they enjoyed under Soviet rule. At the end of his talk, an old peasant complained that everyone was in rags.

"Many millions in the world have no cloths at all," said the official reprovingly. "Ah," said the peasant, "they must have been under the Soviet longer than we have."

* * *

Not in India. Ed.

MODERN GIRLS

Two little girls were comparing their progress in catechism. "I've come to the original sin," announced one proudly. "How far are you?"

"Me," said the other. "Oh, I'm already way beyand redemption!"

KNOWING HEAVEN

A Revivalist went to conduct an Easter service in a town where he had never preached before. On alighting from the train he found in his pocket a letter he had forgotten to post. He hailed a boy standing by and asked: "Son, can you tell me where the post office is?"

"Sure," said the boy, and he gave the preacher directions for reaching the post office. The prea thanked him, and asked: "Do you know who I am?"

"No," he answered.

"Well, I'm the preacher who is preaching here to-night. You come to the service, and I'll show you the way Heaven."

"Gwan!" said the boy. "You don't even know the way to the post office!"

* * *

Know the post office, and know Heaven!

NOT READ OR WRITE, NOR SWIM

After twenty years' absence a man returned to his home town. He discovered only one of the original residents, an old Irish-woman.

"Tell me, Mrs. Daly," he said, "what became of poor little Jimmy McKenna?"

"Poor!" echoed Mrs. Daly. "Poor nothing. Jimmy had no schooling, but he grew up to make a fortune, although he couldn't read or write."

"And where is he now?"

"I couldn't say. You see, about two years ago he went down to the pool where some of the boys was swimming, an' it bein' a warm day he took of his clothes an' was drowned."

"Too bad," said the visitor. "To think of a boy like that coming to such an end. And he made a fortune, you say? Yet he couldn't read or write."

"No," said Mrs. Daly. "Nor swim!"

HISTORY OF MYSORE

AND THE

YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

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The Rationalist.

Monday 4-6-1951.

SYMPOSIA ON FOOD

II

Speaking at the Symposia on "Food and Population" at the Central Food Technological Institute last week Dr. S. Chandrashekhar, Annamalai University, observed,

Today our population is 362 millions (361·82 millions). This represents an increase of about 13·5 percent over the population in 1941 (318·86 millions) adjusted to the present area. Thus the population of our country increased by some 43 millions in the last decade and by about 50 millions in the earlier decade of 1931-41.

Though the *rate* of growth compared to certain countries both in the West and the Far East is not very high, the net addition every decade is very impressive and is larger than the entire population of several prominent countries. But even this net addion of 40 or fifty millions every decade or a total population of 260 or 400 millions or even more need not constitute a problem *if* an overwhelming majority of the people, not to speak of everyone, enjoyed the irreducible requirements of decent human existence in terms of food, clothing, shelter, educational and medical facilities, and some leisure to pursue cultural values But the standard of living is very low in India. And apart from this necessary material aspect, the qualitative aspect of our population is very discouraging.

What is the relation of the growth of our population to this miserable standard of living of our people? What is a Standard of living? The content is rather difficult to define, at least in terms of Asia or our own country. A standard of living is a level of comfort which some one hopes to have, or wishes he had, or thinks he ought to have! Despite the difficulty of a definition, we all know that the majority of the Indian population does not get enough food to eat (not to speak of the quality), enough clothes to wear, proper houses to live in, enough schools to send their children to, or enough hospitals and doctors to take care of the ailing. If we compare the per capita consumption of these goods and services with such countries as the United States of America, Canada, Argentina, Sweden and New Zealand, we do not enter the picture at all Compared to even the backward Western countries and Japan we fare badly. Even if we devise standards to suit our very simple needs, our production at home and ability to buy abroad are so limited that the logic of reduced rations becomes inevitable. We need no elaborate statistical details to prove this.

Our death rate is very high. Our over-all death rate of 30 to 35 per mille (allowing for official under-registration) is one of the highest in the world. While the all-round death rate is appalling enough, the death rate by various age groups (e.g.: infant mortality and maternal mortality) is incredibly shocking. All of us agree that we should try to lower this mortality to some civilised figure. Already there is an indication of a slight fall in our death rate in the last twenty years. And once our efforts to improve public health, sanitation and medical services bear fruit, there will be a further fall in our death rate. This would mean more mouths and bodies to take care of, when we are unable to meet even the elementary needs of the existing population! Of course every mouth brings with it a pair of hands but the mouth begins to function immediately; it is ten or fifteen years before the hands are of any use! Then there is the problem of unemployment!

All this simply means that a planned and purposeful control of mortality without a corresponding control of the birth rate can only have disastrous consequences for India. It is also clear that efforts to raise our poor standard of living and ever increasing growth of population are simply incompatible.

Dr. De and another Food Technologist from the Indian Institute, Bangalore, opined,

While India'a agricultural production has remained stationary for quite sometime, her population has recorded a steady increase, thus necessitating the import of food from other contries to meet the requirements. Technological researches in food processing could be diverted to improved methods of using oil-cakes and other materials which are not normally considered as food sources and which, at the same time offer considerable quantities of proteins, vitamins and minerals. This aspect would merit a careful study. Particularly because the average Indian diet is poor in proteins, vitamins and minerals. Also, the majority of Indians would be vegetarians due both of economic and religious grounds and as such processed foods from the above sources would go a long way to to ameliorating the present food shortage and to giving the population an adequate diet of vegetable origin.

The use of tubers opens up considerable scope for improving the calorific needs. The tubers, however, contain very little proteins and even this is of low nutritive valve. These are to be incorporated with other materials rich in protein. The Central Food Technological Research Institute at Mysore has developed a synthetic food using tubers and oil cakes, and when this food is popularised, it is sure to go a long way to meeting the food shortage in the country.

The oil-cakes, groundnut, cottonseed, sesame and cocoanut are available in large quantities and are now mainly used as cattle food or manure. Groundnut is grown to the extent of 1,652,000 tons per year and a good portion of this production is obtained in India. The oil-cake has a high protein content and provides a good source of vitamins, particularly of the B-group, and minerals, like calcium, phosphorus and iron. These cakes, however do not present an attractive appearance and also contain grit and other undesirable materials which should be removed before processing. Studies conducted on the suppementary value of these cakes have yielded satisfactory results.

The colour of the cakes could be improved by blanching or by dilute alkali treatement. Experiments with the other oil-cakes have to be conducted to determine their nutritive value. A mixture of groundnut cake, cotton seed cake and processed soya flour has been found to be a good substitute for meat.

The mango seed kernel and jack fruit seeds have been found to be good sources of food and could be used with advantage after suitable processing.

Another line of food processing would be the utilisation of molasses for yeast production. The brewer's yeast could also be used as food after debittering by treatment with sodium bicarbonate at a ph of 7·4. The Technical Committee on Nutrition of the League of Nations (1938) recommended the inclusion of Yeast in tropical diets.

A small supplement of 7 to 15 gms of yeast has been found to supply the additional protein and vitamin requirements. Yeast has also been successfully used as a meat substitute and meat extender in large scale experiments.

In the United States, the fish livers, after the extraction of fatty oil, have been processed to yield a satisfactory food. The large amounts of shark-livers and also the fish are now going to a waste and could be processed and made use of as food.

Wheat germ provides a rich source of protein, fat, carbohydrate and vitamins. Small supplements of this rich source of food would make our poor diet considerably better balanced.

Researches on the above and related aspects would definitely add to the food resources of the country.

Dr. K. Mitra of the Directorate of Health, dealt with the requirements of food calculating on the basis of population estimates. It has been estimated that every unit of 10,000 of populations may be reckoned as equivalent to 7,310·5 consumption units. According to Nutritional Advisory Committee, the composition of balanced diet (including all types of cereals, pulses, leafy vegetables and fats) should have an estimated calorie value of between 2,700 to 3,000 depending upon the various occupations concerned such as people with sedentary work, very hard work, pregnancy and lactation.

Diet surveys in poor Indian homes have often recorded cereal intake of 18·20 ozs per C.U. Consequently if every item in the non-cereal quota is short, then the total over-all deficiency in the cereals in the country is much above 10%.

It has been estimated that if the present rate of increase of population is maintained the country requires by 1956 larger volume of production to an extent of 6 million tons of various items of food in addition to 48 million mds. of fluid milk.

Professor Sri Ranjan of Allahabad declared:

Food, Population and Rationing are related subjects and the adequacy of the former cannot be determined without due consideration of the country's productivity. But, productivity on the other hand is largely dependant upon the people of the country. It has been said that India's Food shortage is partly due to the increase in the population of India. But, when we compare the distribution of population throughout the world, it is seen that India has only 220 people per Sq. mile as against 742 per Sq. mile in England. Thus, it becomes clear that India is not over populated but the productivity of the country is low. This is due to the fact that the agriculture and the industrial development of the country had not kept pace with the increase in population. The available land and resources for the development of agriculture and industry in the country are very large. It requires therefore a scientific utilisation of all the available resources of the country and modernising our methods of agriculture. The paper points out that the present procurement system of crops is not very satisfactory and suggests the procurement of *kharif* crop and derationing of the *rabi* crop. It also suggests that in future to augment the procurement of food grains the land revenue could be realised in the form of *rabi* grains. These two measures would increase the quantity of foodgrains procured in the country. Alongside these measures for the conservation or proper distribution of our food supply, we should also build up our food resources by producing more food. In this connection, the paper suggests that 'Grow More Food' campaign should be intensified and all available land should be brought under cultivation. In addition, the system of intensive cultivation of food crops should be followed. It is interesting to note that the yield of rice in India is about 988 lb. per acre as against 2,433 lb. in China and 3,C70 lb. in Japan. Intensive cultivation cultivation cannot be done without the aid of the Government and a well-coordinated programme of scientific research.

The Government on the one hand should plan out crops which are both money crops as well as food crops. Bearing in mind that research work in future should be planned according to the most pressing needs of the agriculture in this country, all work should be properly coordinated and the results thus

achieved should be given full publicity to all concerned.

Mr. V. K. R. Menon, Commissioner of Supplies, Travancore remarked,

Travancore-Cochin which is approximately 8,500 Sq. miles in area has an inhabitable area of nearly 4,254 Sq. miles. The population of Travancore being about 92.6 lakhs, the average density of population in the habitable area comes approximately to 2,000 per Sq. mile. Since 1875, the density of population has more than trebled itself and during this period the production of food cereals in this area has not kept up pace with the increase in population.

Unlike Mysore, where a variety of dry crops can be grown along with paddy, only paddy is grown on an extensive scale in this State. In addition, cocoanuts are grown widely. The average production is estimated at 3 lakh tons of rice while the demand is about 13½ lakhs tons. Thus the gap of 7½ lakh tons has to be made up either by imports or by supplementary foods. Since 1875, continuous efforts have been made to increase the area in food crops and also production of supplementary foods such as yams, bananas and tapioca. These have met with great success. Numerable irrigation schemes were also undertaken. Manuring has become popular.

From the figures of population and also of production of foodgrains it becomes clear that the State can never hope to become self sufficient in foodgrains. Thus, growing of alternative food materials becomes important. Tapioca which is called the poor man's food is grown in plenty in the State. Recent researches have revealed that tapioca can be converted into synthetic foodgrains which have got a great future in this country.

In his paper on "Sabsidiary Foods" Mr. A. K. Y. Iyer, continued,

The next group discussed comprises animal foods: As perhaps the most important among them, fish food is dealt with and a great intensification of effort in the development of inland fisheries and the utilisation of marine fish, are recommended, the present scale of operations being hopelessly inadequate.

Dairy products, poultry, eggs, meat of many kinds are referred to and their greater production and extended use suggested. A form of mixed husbandry, which will embrace the production of these foods and not merely confine itself to the raising of crops, is recommended as desirable. The products of the chase are also referred to in supplementing cultivated foods.

A list of so-called "famine foods", which were resorted to as distress or emergency foods during the great famine, together with their composition is appended, and their further examination suggested in his paper.

* * *

That is what the scientists have to say about our grave food problem, and we are where we were! Ed.

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL. XI No. 39] Monday 11—6—1951 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRIEUC, HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-49. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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ANOTHER "PEOPLE'S CHARTER"

President Rajendra Prasad today received the "People's Charter" at Government House, from Socialist Party Representatives who had headed a spectacular procession of 20,000 people along a 10-mile route, says a report.

Dr. Lohia read out the Charter to the President. The deputationists included Mr. J. P. Narain, Mr. Ramanandan Mishra, Mr. G. M. Mehta and Mr. Prem Bhasin.

The Charter among other things demanded the abolition of the zamindari system. the reduction of the price level, and work for all.

Among the processionists were men and women from every part of India, from Kashmir to the Cape Comorin, and from Assam to Bombay. They formed up at 5 a.m, on the banks of the Jamna and reached Rajghat (the sacred 'samadhi' of Mahatma Gandhi) at dawn. Here they took a solem pledge, administered by Dr. Lohia, to devote themselves to constructive activity and resist injustices

The processionists uttered many slogans: "Hungry and naked India demands bread, clothing, and houses"? "We cannot go ahead until we change the Government"; "A Government that cannot end black-marketing and corruption has no right to exist."

A large number of Policemen accompanied the procession. At Government House the huge gate which is always open, was closed and guarded by the Police.

Hundreds of peasants had come by train and others had walked to Delhi, where they were joined by railway and mill workers and middle class supporters of the Solialist Party. Thousands of spectators lined the route, and cheered the procession, the first since independence.

A GOOD MOTHER

A forty-year old mother and her 16-year-old son passed the S. S. C. Examination this year, at Ahmedabad.

The son was indifferent to studies and disregarded the admonitions of his mother.

In order to make the lazy boy take interest in the studies the mother decided to appear herself for the S. S. C. Examination and compelled her son to read with her!

The mother is the wife of a Professor in a local college.

400 MILLION R. C'S.

Pope Pius XI1 today left his Vatican Palace to take possession of new church built in his honour by the world's 400 million Roman Catholics, says a Rome report.

The church, ninth largest in Rome, was built to celebrate the 25th anniversary of the Pope's consecration as a Bishop, and was dedicated to his patron Saint, Eugene.

Eighteen cardinals, 1,000 Bishops, hundreds of Prelates and Priests and the corps of diplomats accredited to the Vatican attended the ceremony.

The Pope consecreted the high Altar of the Church, celebrated Mass, and deposited in the altar relics of the martyrs Laurence and Agnes Saint Pius, Saint Philip, Neri Saint Nicola Dr. Flue, Saint Catherine of Sienn and Saint Francesca Cabrine.

THE PUBLIC AND THE POLICE

A Press Note

With a view to promote cordial relationship between the public and the Police and to make Police Department more and more useful to the public, Government have established Public Relations offices in the offices of the Inspector-General of Police, Deputy Inspector General of Police, District Superintendents of Police and the Assistant Superintendents of Police.

The Public Relations Officers will do their utmost to educate the public on Police matters, hear complaints and suggestions, and give correct information about matters of public importance.

The Public Relations Officers invite the public to call upon them or write to them not only on matters connected with Police work, but also for suggestions to increase the usefulness of the Police force. It is hoped that the public will take advantage of the facilities offered.

The Public Relations Officers cordially request the Press to contact them as often as possible for anything which is useful from a publicity point of view and for correct information.

OUR SPEAKERS

"How did you like my speech?" inquired the speaker of a listener at the end of the oration.

"Oh, fine, fine," said the other.

"What part struck you most?" persisted the speaker.

"Well, sir," answered the listener, "what impressed me most of all was your perseverance—the way you went over and over the same thing again and again was remarkable!"

A TIP TO N. G. I.

A young woman traveller missed train connections and found herself stranded for the night in a little village.

"Where can I spend the night?" she asked an old fellow hanging around the station.

"Well, there aint no hotel in town," replied the old man, "but you could sleep with the station agent."

"Sir," she cried indignantly, "I'll have you know I'm a lady!"

"So's the station agent!" said the old boy.

DENTISTS ALWAYS "DRAW"

Uncle: "I've just been having a tussle with the dentist."

Nephew: "Who won?"

Uncle: "It ended in a draw!"

OUR PLAY-WRIGHTS

The new play had just ended and the theatre was in an uproar, "They are calling for the author," said the manager, trying to push the reluctant young playwright on to the stage. "Go on, out."

"But, I can't make a speech," objected the author.

"Ah, that's all right," urged the manager, giving a final shove. "Just go out front and tell'em you're sorry!"

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The Manager,
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The Rationalist.

Monday 11-6-1951.

SYMPOSIA ON FOOD

III

We have given our readers an idea of the trend of the discussions at the recent Symposia on Food and Population at the Central Technological Food Research Institute.

The population side of it was stressed forcefully by Dr. S. Chandrasekhar of Annamalai. He spoke with breath-taking fluency, sounding like the sparks from an electron, and declaimed that the population had increased and was increasing at enormous rates, that the improving health conditions and reduction of death rates would only mean further increase in the population, and that the food problem would go on worsening. He urged that frantic efforts should be made to teach the people to control births.

We think it odd that men in one breath should boast that we are the largest nation in the world, and that our election process will be the grandest in the world, and in the next breath howl that the population is too big.

The whole scheme of contemporary politics rests on numbers, but if you are frightened of them, the remedy is,—like the man who has climbed a spire and is frightened by the height, —to close your eyes and climb down. If you are afraid to think in terms of 35 crores, you division the country, say, into 5 parts—3 blocks in the North and 2 blocks down the Vindhyas,—and see if the problem looks so frightening then.

People should not bite more than they can chew. You are small men with small heads. So reduce the problem to your size and see what your reaction will be.

A father who has a large family is not like a husband who has a large number of wives. The Sanskritist says,

ऐच्छन्ति बहवः पुत्रान् यद्येकोपि गयां व्रजेत् ।
नैच्छन्ति बहवः पुत्रान् यद्येकोपि सुरां पिबेत् ॥

"People want many sons so that at least one of them might go to Gaya and perform oblations. People don't want many sons, for fear that one of them might take to drink."

That is when a man is arguing about it in his mind like Hamlet. Incidentally the verse can serve as a motto to our Prohibition fans.

But no father, rich or poor, is afraid of a large family, or seeks to get rid of them, at any rate not in India so far. And no Government worth the name should be so impotent as to feel the problem of providing food for them a burden.

Till 4 years ago there was no scare of food shortage and overpopulation. The population was there and was finding its food fairly easily. The advent of the so-called national leaders—we do not know whether to call them ill-fated or us ill-fated —has made the food problem a bogey, and the national Government wants to cut down the nation, like a Commander who seeks to cut down his army!

Other countries, Australia, complain of shortage of man-power. "Their sub-continent," says a writer, "can feed 2 or 3 times its 8 million inhabitants without changing its present mode of agriculture, can feed many millions more by diversified farming, and can employ almost an indefinite number of people in expanded industry."

"The United States is short of men," says another. "Canada is in danger owing to lack of man-power," says another still.

And we, not knowing how to use our man-power, feel worried over its bulk!

What exactly is the limit the population should have? Which section of it would you cut down? Farm labourers, industrial labourers, shop labourers, office-workers, politicians, women? We think it would be best to start with the politicians, and end with them. They seem to be the least helpful to society, and most prone to raise bogeys!

We think that if the present rate of Government controlled want and slow-starvation continues within 10 years the death rate will be much in excess of the birth rate.

They wish to go further and urge preventing births. How many births will you allow, and how many births will you prevent? Will you issue permits to each family to have 1 or 2 children only, and tax or jail those who get more?

If Vasudeva had stopped with 2, we would not have had Krishna. And if Dasaratha had stopped with Rama, we would not have the two names which have been the solace of millions of millions of men and women during the ages. If Mothilal had stopped with Jawahar we would not have had our Ambassadress who is receiving foodstuffs and holding court in Washington. And if Gandhi had stopped with Hiralal, the Birlas would not have had the privilege of employing Devadas.

According to recent enquiries, "only about 40 percent of men are capable of fertilization most of the time during the peak of their reproductive lives. Some 20 per cent probably never will become fathers. Of the remaining 40 percent many will have fewer children than they want, and some will have none unless they get medical advice."

So at least 40 per cent of the families to whom you give birth permits will not have children. After ascertaining that will you issue extra permits to others, like extra permits for sugar at Diwali?

There is one thing which these scientific birth-planners seem to forget. What kind of society, and what kind of men and women do they wish to create? A society of semi-eunuchs? Men and women are not automata controlled by a button. If you force them into a sub-normal life just because *you* cannot supply them food, they will become half-wits and imbeciles.

In the words, not of what you would call an ancient Sanskritist, but a modern psychological writer,

"A happy family life is probably the principal factor in the security of adults—as it is in the security of children. Much has been written about marital security. Yet most discussions of what makes a happy marriage place little emphasis on the necessity of having children. Wars can come, jobs can go, money can run out, but if father, mother and children stand by each other, hope and happiness may survive.

"Recently I was talking with a father who expressed concern about the approaching arrival of a fifth child. "And yet," he remarked, "in spite of the trouble and expense, my wife and I are convinced that a large family is better than a small one. There is a certain security in numbers."

"He was right, of course.

"In my experience with unhappy couples, the one most apparent cause of unhappiness is their unwillingness to have children, or their prolonged postponement of parenthood. They do not want children until they can afford them, or the wife wants to keep on working until they can buy a home. In their quest for security before having children they risk the chance of not having any security at all."

"The case of one young husband who was worried about his marriage is not uncommon. "We seem to be drifting apart," he told us, "and for no reason that we can see." He and his wife had agreed before marriage, six years ago, that she would keep her job until his

salary was up to $5000 a year. He was still short of the mark by $400. He was now 31 and she 28.

"For six years they had defied their natural desire to have children. For six years they had said, in effect: "We can live without the risks of children until we can have children without risk." They did not realize that meanwhile they had probably lost the very security they were working toward!"

"Man has concocted many theories and notions about marriage, among them the theory that each couple has the right to decide whether to have children. Regardless of theories, the chief purpose of sex and marriage is children. This is a law of human nature which cannot be defied with impunity. A couple who enter marriage without planning to have children soon are courting disaster from the beginning.

"Having children is a physical process, but the experience is a spiritual one as well. It involves continuous self-sacrifice of many kinds, possibly even the sacrifice of immediate financial security. It is through the choice of spiritual values, where they conflict with material values, that true security is to be found.

"Probably the most popular as well as the most dangerous theory about love is that it is something one falls out of as well as into. This ignores the truth that love, no matter how it starts, is something that must be consciously created. Lasting love depends on permanent sex compatibility, and this in turn depends heavily on having children. When the experience of sex is subordinated to the birth and care of children it takes on a new spiritual significance. This is the basis for true and lasting love, a continuous process of creation and self-sacrifice centered around raising a family."

This too is a scientific approach to the problem. But these scientists are ignored by the birth-control scientists. And when one set of scientists ignores another, the natural duty of the public is to ignore both!

(To be continued.) *Editor.*

MARRIAGE

Sow. SULOCHANA, daughter of Dr. and Mrs. V. Subrahmanyan with Chi. C. P. NATARAJAN, M.Sc., son of Sri R. Panchanada Iyer, Textile Adviser, Coimbatore, on 18-6-1951 at "Rama Mandir", Viceray Road, Mysore.

Sow. RAJALAKSHMI, daughter of Mr. and Mrs. T. S. Rajagopaliengar, with Chi. L. S. S. CHAKRAVARTHY, M Sc., I.A S, Income Tax Officer, Madras, on 13-6-1951 at Vanivilas Road, Mysore.

Chi. G. DODDAMALLIAH, B.Sc, son of Mr. Ganjam Ugrappa, with Sow. DODDABALAMMA, daughter of Mr. B. Baladasappa, on 9-6-9151 at Santhepet, Mysore.

Sow. CHANDRAVATHY, daughter of Sri T. Vasupala Rao, with Chi. NANARATNA, B.A, B COM.,

and

Chi. T. V. SANATHKUMAR, son of Sri T. Vasupala Rao, with Sow. TRISALA DEVI, daughter of Sri Tatya Saheb Arwade, Sangli, on 13-6-51 at Yadavagiri, Mysore.

UPANAYANAM

Chi. Rama Rao Badami, son of Sri Sridhar Rao Badami on 11-6-1951 at Lakshmipuram, Mysore.

Chi. T. R. Ranganathan, son of Mr. T. S. Rajagopaliengar, M A., B L., on 13-6-1951, at Vanivilas Road, Mysore.

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AND THE

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Indian Express, Madras.

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PROTECTION OF PUBLIC HEALTH

There is probably no more precious possession imaginable than the health of a people. Small wonder therefore that the respective Governments of civilized nations, all over the world, consider the protection and improvement of the public health as one of the most important parts of their duty.

How many unforgettable names are there not in world history which keep the memory alive of tireless and splendid pioneer work, a labor of which whole nations still pluck the fruits to-day. Three years before her death in 1910, Florence Nightingale received from the hands of the late King Edward VII the Order of Merit for her untiring and inspiring work as a nurse during the Crimean War in the British hospitals at Scutari and Balaclava Her various books such as "Health teaching in towns and villages" and "Life and death in India" contributed in no small manner to the introduction and propagation of hygienic measures.

In this connection we also like to think of a man like Sir Ronald Ross, who amazed the world with his sensational discovery that malaria germs are spread by the mosquito, a discovery the tremendous importance of which was perhaps best described by the former British King when he remarked that Ross had "by his discovery made a third of the globe inhabitable."

Everywhere in the world ambitious campaigns against the disastrous perils of malaria, which yearly still claim millions of victims, are being launched and much has already been achieved.

Especially the committee of Experts on Malaria, appointed by the now defunct League of Nations, has in the years preceding the second world war done admirable work in combating malaria. Their advice to take as a preventive measure during the whole malaria season a daily dose of 6 grains of QUININE and a daily dosage of from 15 to 20 grains for a period of from 5 to 7 days when attacked by a bout of malaria, as an effective remedy, is therefore of the utmost importance.

STALINISM

A Newspaper in Yugoslavia took the trouble to count the number of times Premier Stalin's name was mentioned on the front of an issue of Moscow's *Pravda*. It worked out to 91 mentions under the following appellations:

Josef Vissarionovich Stalin, 35; Comrade Stalin, 33; Great Leader, 10; Dear and beloved Stalin, 7; Great Stalin, 6.

The Yugoslav paper noted that other appellations for Stalin in common use were:

Great Leader of Entire Mankind; Great Chief of All Workers; Protagonist of Our Victories; and Faithful Fighter for the Cause of Peace.

The official Yugoslav radio takes delight in casting jibes at Stalin and the Cominform countries. A Belgrade commentator reported:

"Moscow's *Pravda* reports that a fire broke out in the Stalin Commissariat, Stalin Street, north of Stalin Square, and near the Stalin Station of the Moscow Subway. The Stalin Fire Brigade immediately proceeded to the scene of the fire.

"This is a wonderful achievement and a success of Stalinist discipline and of the Stalinist fire hydrants produced in the Stalin Hydrant Works. Only under the wise leadership of the genius Stalin is such a development as this fire hydrant possible. The great Stalin shows us the way from fire to fire!"

EVEN KRIPALANI DISGUSTED

Acharya Kripalani, inaugurating the first annual conference of the Uttar Pradesh People's Congress recently, called upon the people to be "vigilent", and to work ceaselessly and honestly "to overthrow the present Congress Government, which has utterly failed to improve the lot of the masses."

Nearly 13,930 people, including about 400 delegates, heard Mr. Kripalani charge the Congress Government with drifting from the path shown by Mahatma Gandhi.

How could a Government, incompetent to put an end to blackmarketing and corruption, flourish for long in the democratic set up of any country," he asked.

Explaining the reasons for his resignation from the Congress, he said that after watching the present regime for the last four & half years, he was convinced it was futile to expect any improvement from "an irregular and inefficient administration."

"I had no other alternative but to come out of the Congress to help the people in their present distress," he said.

The differences with the Congress he said, were based on ideology.

The Congress Government had followed a particular method during its four and half years regime, which it thought best to improve the deplorable conditions prevailing in the country.

"We differ with it and wish to try our own method, which will be a better one to achieve the desired aim of doing good to the masses."

This was not unusual in the history of the democratic countries of the world. He cited the case of Britain where the Conservative Government of Mr. Churchill was overthrown by the Labour Government.

Mr. Kripalani said that it had become the fashion of the day to say that, in spite of the glaring blunders committed by the Congress Government it had to be tolerated as there was no other party to replace it. This was a false notion.

The force of circumstances, he said, had compelled him to take the drastic step of resigning from the Congress.

HAPPINESS

Happiness consists in activity—it is a running stream, not a stagnant pool.

If you observe a really happy man you will find him building a boat, writing a symphony, educating his son, growing double dhalias in his garden, or looking for denosaur eggs in the Gobi desert. He will not be searching for happiness as if it were a collar button that has rolled under the radiator. He will not be striving for it as a goal in itself. He will have become aware that he is happy in the course of living life 24 crowded hours of the day.

The best cure for worry, depression, melancholy, brooding, is to go deliberately forth and try to lift with one's sympathy the gloom of sombody else.

Happiness is a perfume you cannot pour on others without getting a few drops on yourself.

The happiest people are those who think the most interesting thoughts. Those who decide to use leisure as a means of mental development, who love good music, good books, good pictures, good company, good conversation, are the happiest people in the world. And they are not only happy in themselves, they are the cause of happiness in others.

The Rationalist.

Monday 18-6-1951.

SYMPOSIA ON FOOD

IV

We last sought to examine the rationale of those who sought to solve the food problem by checking the growth of population. A number of scientists at the symposia sought to solve the food problem by seeking to force on the public all sorts of things in the guise of food. Many kinds of artificial food were suggested. Fish-eating and meat-eating were advocated. They of course stopped short of advocating man-eating!

Englishmen have no objection to fish or meat. But their food problem is not the less acute. The Indian public has been accustomed to particular kinds of food. The human body is also a kind of complicated machine. Even the iron machine refuses to handle stuffs for which it has not been equipped, or to which it is not accustomed. To force all sorts of new concoctions into the human body would only be another way of smashing it!

The true food scientist is one who studies the food habits of the people with whom he is concerned, and finds the food suitable to them, not one who takes up whatever food that he can find, and seeks to suit the people to the food!

When a nation is so ancient as the Indian, —how ancient no scientist can assert correctly,—the problem of food cannot be very new to it. It will already have found certain solutions for its food needs. It would be scientific to enquire how they had solved them in the past, instead of fussing about now blindly and amaturishly. Food economy, food distribution, food preservation, they had done after long experience. But we think they were ignorant, and we are wise!

They thought that no man should sit to eat without seeing whether any guest was passing by the door, that men should only eat to satisfy hunger, and get up while still inclined to eat a little more, that the man who over-eats is eating some one else's food and should be punished as a thief, that they should fast 1 day in a fortnight, and on Saturday nights in the name of God, thus making a saving of 48 days in the year, or about 13½ per cent. They ate what was grown in each locality, preserved it for the rainy day, and knew how to concentrate it for use when travelling.

Even today under all the heinous stupidities of rationing, they are trying to adjust themselves to things and keep body and soul together. If you give rotten rice they take it, if you give sandy ragi they take it, if you give mouldy jowar they take it, if you give 12 ounces they take it, if you give 6 ounces they take it; and yet you wish to goad them further!

The food problem is due to our unchecked inflation, foolish import policy, silly export policy, callous control policy, and slavish exchange policy. The one aim is to make as much profit to Government as possible, whatever it may cost to the public! And the ill-gotten money goes, as such money always goes!

The scientists talk of making artificial rice out of tapiocha. If people cannot get rice they will themselves eat tapiocha itself. Why go through the legardemain of converting it into artificial rice, at great cost? And who knows that the public can thrive on this artificial rice? Says a thoughtful writer,

"The scientists can make an imitation sea-water whose chemical composition is identical with that of natural sea-water, *but marine life will not develop in it.* Yet add only a small

percentage of natural sea-water to the artificial, and marine life will flourish again! Life is a mystery only because we do not know the first thing about it."

That fact should show us and to our scientists that their achievements so far are something like the Korean War or Cashmere peace, and that a vast field lies before them, with Everest heights to scale, patient, slow, arduous, with defeat ever staring in the face.

We said that the nation had long ago found certain solutions for its food needs. Let us see what distinguished European thinkers and observers say about it:

Mr. J. H. Bourdillon, in his report on the Census of 1881, observes that the superior healthiness of middle-aged among the Hindus is more strikingly shown, for out of each 100 living persons, the number of those aged 40 years and over is among the—

Hindus	... ...	21·97
Christians	... ...	14·31
Muhammadans	...	19·11
Aboriginals	...	15·86

As regards the diet of the Hindus, Mr. Buckle, the Historian of European civilization, tells us: "In India the great heat of the climate brings into play that law (of nature) already pointed out, by virtue of which the ordinary food is of an oxygenous rather than of a carbonaceous character. This, according to another law, obliges the people to derive their usual diet not from the animal but from the vegetable world, of which starch is the most important constituent. At the same time, the high temperature, incapacitating men for arduous labour, makes necessary a food of which the returns will be abundant, and which will contain much nutriment in a comparatively small space. Here, then, we have some characteristics which, if the preceding views are correct, ought to be found in the ordinary food of the Indian nation. So they all are. From the earliest period the most general food in India has been rice, which is the most nutritive of all cerealia, which contains an enormous proportion of starch, and which yields to the labourer an average return of at least sixty fold."

Neibuhr says: "Perhaps the Indian lawgivers thought it was for the sake of health absolutely necessary to prohibit the eating of meat, because the multitude follows more easily the prejudices of religion than the advice of a physician. It is also very likely that the law of the Oriental insists so strongly on the purification of the body for hygienic reasons."

"There are 3 insanes for every 10000 persons in India, while there are 30 insanes for every 10000 in England," says some one.

Let not our scientists increase the percentage in India also to 30.

Editor.

MARRIAGE

Sow. SHANKARAMMA-NAGALAKSHAMMA-SITA DEVI, daughter of Sri M. Venkatakrishnaiya, B.A., LL.B., with Chi. C. S. NAGARAJ, on 14–6–1951 at Chamarajapuram, Mysore.

Chi. NARASIMHA PRASAD, son of Sri M. K. Rajam Iyengar, B.E., with Sow RADHA, at Mandya, on 14–6–1951.

Chi. CHANDRASHEKHAR, son of Sri S. Ramaswamy, B.E., with Sow. KATYAYINI, on 14-6-51 at Chamarajapuram, Mysore.

Sow. JAGADESWARI, daughter of Sri M. N. Basavarajiah, with Chi. M. S. NANJUNDASWAMY, on 14–6–1951 at 314, Dewan's Road, Mysore.

BOGUS LAND REFORMS

A former North Korean Communist Official says the Communist regime's land and labour reforms in North Korea are "nothing more than paper promises which never come true."

Mr. Chu Do Im, recently fled his post as Chairman of the Suhan-ri People's Committee in North Korea and was given refuge behind United Nations lines in the Republic of Korea.

Mr. Chu's statements follow similar charges made two weeks ago by the former North Korean Cabinet Member, Mr. Chi Cal Ryong, that "Russia was the only nation benefiting from North Korea Communism."

He also charged that large quantities of materials needed for atomic warfare were being removed from North Korea by the Russians.

Turning first to the so-called North Korea land reforms, Mr. Chu said the system eventually benefited "only a handful of top Communists in each district."

In the early days of the regime, he added, the Communists promised that 70 percent of each farmer's output would be retained by the farmer himself and 30 percent would go to the Government as taxes.

"I myself," Mr. Chu recalled, "passed that promise on to the farmers in my district."

"But what looked good on paper," he declared, "came out just the opposite in practice. Before long the Government was getting the 70 percent and the people the 30 percent.

Even worse, however, according to the former official, was the fact that the Communist tax collectors flatly refused to take foods of secondary quality.

"Even though your lands may not be fertile enough to raise crops of better quality," he said, "they demand first-class produce only. if you weren't able to raise any of your own, the collectors tell you to buy or borrow it from your neighbours to pay off your taxes."

As the result of such a programme, Mr. Chu stated, thousands in his district alone were forced to abandon what little land they had and looked for work in cities.

"These abandoned lands," he added, "are immediately seized by the Communist officials who turn them into collective farms patterned on the Russian system. And here again the Government takes 70 percent of the total crops!"

Much the same pattern of "false promises and disillusionment" were described by the former Communist official as occurring among the North Korean labour class.

"The early Communist promises," Mr. Chu recalled, "stated that men would work eight hours a day, childern half a day and that special recreational facilities would be provided for women."

Terming such progress "laughable," he said that after a few months the work day was raised to 12 hours. Such work hour raises—without additional pay—were always put over on the people in the guise of "patriotic labour" or fulfilling the North Korean "two-year plan."

As a result, Mr. Chu said, an estimated 70 percent of the North Korean workers were suffering from extreme fatigue or lung trouble.

"Party doctors," he added, "tell the workers such diseases are not serious enough to warrant medical attention."

"Sanitoriums and recuperation institutions," Mr. Chu said, "were originally built in scenic spots for sick mothers, but are now exclusively used by party officials and their guests!"

Small merchants had also been hard pressed by the North Korean Communist regime. Many of these people operated their shops during the day and were forced under the guise of "patriotic labour" to work in factories eight additional hours each day!

"It is nothing more than forced labour," Mr. Chu asserted.

Korean workers, he added, must work even harder and longer since great portions of the machinery of North Korean factories were being removed to Russia.

"The machinery in a diamond factory, in Hungnam of Ham Kyung province," the former official related, "was removed openly to the Soviet Union."

Whatever was left after Russia picked out what they wanted, he said, would be turned over and displayed in the "consumption guild."

In these guilds, Mr. Chu said, products were supposed to be sold without profit at cost prices. But "on every item the guild officials add such costs as 'machine consumption expense' and 'manpower consumption expense' with the result that the items are more expensive than ever before!"

HISTORY OF MYSORE

AND THE

YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

Member, Royal Society of Literature, Gt. Brit., Hon. Member and Medalist, Institut Historique et Heraldique de France. Fellow, Mysore University 1939–40. Editor: Yajurveda in 2 vols. & Rigveda Padas; Editor "Rationalist."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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ABUSE IN PUBLIC LIFE

Just how squeamish are we getting these days? Two years ago Mr. Churchill said in the House of Commons that we ought not to be too "mealy-mouthed" in our criticism of one another.

But even the advice of this great statesman has done little to halt trend towards a general watering down of jokes and epithets about men and subjects of public interest.

A recent absurdity was the banning by the B.B.C. of any jokes about the lost Coronation stone. Our ancestors would have been amazed at such timidity. Why be afraid to make a few harmless jokes on such an absorbing topic?

When Aneurin Bevan referred to certain of his political opponents as "lower than vermin," people were so shocked you would have thought the end of the world had come. Yet to our ancestors that would have been very mild.

Where is the poet today who would dare write of his Sovereign—or the publisher who would print it even if it were true—"An old mad, blind, despised and dying King"? That's what Shelley said about George III in 1819.

In the same year Shelley wrote of Castlereagh, then Foreign Secretary:

"I met Murder in the way—
He had a mask like Castlereagh."

What would happen if something like that was said of the present Foreign Secretary?

As Shelley's description of George III indicates, Royalty was no protection from the pamphleteer and poet. Charles Lamb, whom nobody thinks of as a turbulent fellow, wrote about the over-plump heir to the throne of his day:

"By his bulk and by his size,
By his oily qualities,
This, (or else my eyesight failed,)
This should be the Prince of Whales!"

At election times no one was safe. However respectable the candidate, he would find himself lampooned, with his name thinly disguised, as Sir Richard Johnston was in 1784:

"There you'd see Sir R–ch–d J–hn–t–n.
Rhyming! whoring! Drinking! Sconcing!
Bawling! Bragging! Boxing! Bouncing!"

Well on into the nineteenth century statesmen spoke of each other in a way which would bring howls of protest to-day. When Lord John Russell was leader of the House of Commons, Disraeli said of him:

"If a traveller were informed that such a man was leader of the House of Commons, he might begin to comprehend why the Egyptians worshipped an insect!"

Disraeli was in the habit of laying about him, as his abuse of Joseph Hume, an important politician of the time, shows.

"You are a man who, having scraped together a fortune by jobbing in Government contracts in a colony, and entering the House of Commons as the Tory representative of a close corporation, became the apostle of economy and unrestricted suffrage: and you

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close a career, commenced and matured in corruption, by spouting Sedition in Middlesex and counselling rebellion in Canada."

Of course, strong things were said about Disraeli. Nothing could have been stronger than Daniel O'Connell's description of him on one occasion:

"He is a liar in acting and in words. His life is a living lie. He is a disgrace to his species....He is the most degraded of his species and kind: and England is degraded in tolerating or having upon the face of her society a miscreant of his abominable, foul and atrocious nature."

Often political abuse was bawdy and of a sort which would to-day be considered quite unprintable; but abuse could be pictorial as well as written. Towards the end of the eighteenth century, it was commonly said that Josiah Wedgwood was engaged in making 10,000 "vile utensils" with a picture of William Pitt, the then Prime Minister, at the bottom!

As a sort of introduction to these articles some verses were written which began:

"Lo! Wedgwood, too, waves his Pitt-pots on high!
Lo! he points, where the bottom's yet dry."

The great Thomas Carlyle never hesitated to write exactly what he thought about leading characters of the day. Of Charles Lamb he remarked:

"Charles Lamb I sincerely believe to be in some considerable degree insane. A more pitiful, ricketty, gasping, staggering, stammering Tomfool I do not know.... Besides, he is now a confirmed, shameless drunkard; *asks* vehemently for gin and water in strangers' houses, tipples till he is utterly mad, and is not thrown out of doors because he is too much despised for taking such trouble with him. Poor Lamb! Poor England, when such a despicable abortion is named genius!"

Leigh Hunt, celebrated poet and essayist, he declared, was "dwarfed and dislocated into the merest imbecility."

Mark Twain, whom we think of as good-humoured, wrote of the great Cecil Rhodes, to whom he was bitterly opposed:

"I admire him, I frankly confess it; and when his time comes I shall buy a piece of the *rope* for a keepsake."

These insults and witticisms which enlivened the times of our ancestors were not confined by any means to the newspapers or scurrilous pamphlets. They were engaged in with thorough enjoyment by the most cultured men of the day. They were not "mealy-mouthed"; they did not hesitate to use strong language when describing their opponents. It is only in the last seventy years that it has been thought unseemly to speak one's mind and to regard certain subjects as unfit for jokes.

Does the public gain by this restraint? Why shouldn't B.B.C. comedians make jokes where they can find them, so long as they don't descend to humourless abuse? Why shouldn't politicians say what they really think of each other? We should all stop being so thin-skinned and learn a lesson from the robust days of the past.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಂಧಿಜಿ ರಾಮರಾಜ್ಯ	0—3—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

The Rationalist.

Monday 25-6-1951.

A GRAND OLD MAN

We would like to share with our readers the following precious communication from the Grand Old Engineer and Grand Old Statesman of India, and incidentally of Mysore. In India he became the greatest Indian Engineer. In Mysore he became the greatest Indian Statesman and administrator, next only to Hyder Ali, greater than Cubbon and Rangacharlu, and no less greater than Purniah and Seshadri Iyer. Today, while younger men, Jayakar, Savarkar, C. P. Ramaswamy Iyer, have settled down as tacit and hopeless observers, he is doing angry propaganda for industrialisation. After retirement from Mysore, he began to attack the British Government as anti-national and inimical to Indian Industry. Today under a national Indian Government, he is seeing Indian Industry and manufactures more wretched, disgusting, and disgraceful than at any time before, and looking very much like a puffed up football bladder. And his disappointment is great, and he has to inveigh against the apathy of the National Government. Arjuna laid aside his *Gandeeva* when he was playing Brihannalay, and when he posed as a *sannyasi*. But Sir Visweswaraya, the old lancer, keeps his lance ever ready like a holy *tridanda*. We wish he would rest now. We think industrialisation is doomed while Labour Ministers go about pandering, and corrupting and demoralising labour, and making it every day more irresponsible and riotous.

Following is the letter referred to:

18th June 1951.

"My Dear Sir,

I have not sufficiently thanked you for the book "History of Mysore and The Yadava Dynasty" which you kindly sent me with your letter of the 25th May last. I have read portions of the book with great interest.

I could not trust myself to travel in safety to Mysore during my illness to take part in the unveiling ceremony of the portrait of His Highness the Maharaja. I would have esteemed it a high honour to take part in that ceremony.

I send separately by registered book post for your acceptance a copy of the book "Memoirs of my working life", which I recently published in Bombay.

With best regards,

Yours Sincerely,
M. Visweswaraya."

The book which we have the pleasure of receiving is a compact volume of 160 pages printed neatly in Bombay. It covers the official and public life of this illustrious personage from 1884 to 1951, 67 years, a long span judging by any standards. And the book marks a record as being written by the oldest author for many centuries. Nine centuries ago Ramanuja, the great philosopher, lived to 120 years. But we fancy he must have finished his writings much earlier than his ninetieth year.

Sir M. Visweswaraya's personality brings to our mind two other old men of great standing, John D' Rockefeller, Senior, and Bernard Shaw. But by God's grace Sir Visweswaraya's mind at 90 is more active than either of them. We trust that it will continue so.

(To be continued.) *Editor.*

A GALLANT SPEECH

"Sanskrit is the mother of most languages in Asia and Europe with the exception of Hungarian and Finnish. It were the Aryans who spread into both these continents and their civilisation and language are of the deepest interest to all", said His Excellency Malik Muhammad Firoze Khan Noon, addressing the 72nd Convocation of the East Bengal Saraswati Samaj, Dacca, on May 27.

Continuing, he said, "I personally have had the greatest desire to read translations of this ancient literature, but I much regret to say that very few translations into English or Urdu, are available of the sacred books of the Aryans like the Vedas, Puranas, Upanishads, Mahabharata, and Ramayana. While in England in 1937, I tried to read what I could in the English language, but could not easily get more than the English translation of the Black Yajurveda and White Yajurveda.

"The art of printing and writing on paper has not been in existence for more than 1,500 years, and, therefore, copies of these sacred books which we find today cannot be older than this period. But the fact that we had these books put into writing is due entirely to the Brahmins who carried this knowledge from father to son by learning by heart, and even though sometimes people criticise the fact that education and knowledge was confined to the Brahmins alone, we here see an example and benefit of such a system which existed at a time education was not so universal as it is today. However, in the modern world the need for the old type of Brahmin educational leader perhaps is not so great, but the modern Brahmin can play a new role and retain his leadership in this educational line by research work into Sanskrit literature and by translating it into modern languages, so that the whole world can benefit by their industry.

"It is my hope and desire that this Ashram becomes the torch-bearer of the kind of work indicated by me, and that Dacca becomes the centre from where are issued translations of Sanskrit books in modern languages; and you will find that this is quite a remunerative profession, because these translations into the English language will be purchased by all libraries and persons interested in education. If the Ashram would like to undertake this translation work, I shall be happy to donate Rs. 1,000 for this purpose and your managing committee can work out a scheme and bring it to me for discussion and, if necessary, I shall be quite willing to join hands with you in inviting subscriptions for this noble undertaking. It is also my desire that you would be able to build up a most famous and valuable library of Sanskrit literature in this Ashram and try and procure as many books as possible relating to the Aryan period, the study of which is a most happy pursuit for many scholars and students like myself."

MARRIAGE

Sow. MALATHI, daughter of Srimathi and Sri K. Srinivasan, with Chi. R. SUBRAHMANYAM, son of Sri B. S. Ramaswamy Iyer, I S.E, on 26—6—1951, at "Bhaktivtlas", Basavangudi, Bangalore.

Sow. ANANTHALAKSHMI, B.SC, sister of Sri H. K. Kumaraswamy, with Chi. S. NAGARAJ, B.SC., B SC. (Tech), on 24-6-1951, at Mandayam Home, Mysore.

UPANAYANAM

Chi. MUKUND, son of Srimathi and Sri. K. Srinivasan, on 28–9–1951, at Basavangudi, Bangalore.

Chi. RAMANNA, brother of Sri. H. K. Kumaraswamy, on 24–6–1951, at Mandayam Home, Mysore.

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The 13th Annual General Meeting of the Mandayam Banking Company, Limited, was held on the 10th instant under the Chairmanship of the President, Sri R. Tirunarana Iyengar.

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Approving the audited balance sheet for 1950, the General Body, after providing for various reserves, declared a dividend of 6½% for the year.

Messrs R. Tirunarana Iyengar, B.A., G. R. Josyer, M.A., F.R.E.S., N. Krishna Iyengar, B.A., L.C.E., M. J. Sampathkumarachar, B.A., C.E., N. Venkatachar, M. Venkatakrishnaiya, B.A., LL.B., and R. A. Sampathkumarachar, B.A., were elected Directors for the coming year. Though founded for promoting the welfare the Mandayam Community, the Bank has rendered appreciable service to a wider public, rendering equal service to both the thrifty and the needy.

UNDERGROUND TREASURE

The earth holds a silver treasure, cupped between ocean bed and tenting sky. Forever the heavens spend it, in the showers that refresh our temperate lands, the torrents that sluice the tropics. Every suckling root absorbs it, the soil drains it down; the rivers run unceasing to the sea; the mountains yield it endlessly in bubbling spring and far last slim cascade that flings away forever its bright similitude of life. Yet none is lost; in vast convection our water is returned, from soil to sky, and sky to soil, and back again, to fall as pure as blessing! There was never; there could never be more. A mighty mercy on which life depends!

NIGHT AND DAY

Is the procession of night and day, the movement of our earth and planets around the warming sun, something really special, or are there other similar systems? More than a million stars in the Milky Way possess planets on which you might live without undue discomfort. And if you looked out on the Milky Way, one of the comparatively insignificant stars you would see would be the sun! But, even with a powerful telescope, you would not see the earth or any of the planets of the sun's system!

THE STARS

The stars in our sky are more numerous than all the souls which have departed this earth since the time of Adam, and their orbits and velocities through the heavens faithfully obey a great code of law. Earth's scientists can quote and explain this code in great detail — until you ask, "Whence came these laws?"

WONDER IN TREE

It takes a good deal of imagination to think of water traveling up the long tapering cylinder of a tall tree in an unbroken column from the deepest rootlet to the topmost twig, and spraying out through the perforations of the leaves as from a fine nozzle. Yet every leaf of the several millions of a great elm—and every blade of grass—is constantly performing like a nozzle. The spray is so fine that it is invisible. An orchard of 40 mature apple trees will be equipped with about 100,000 leaves each. Those 40 trees, throug a highly efficient mechanism, will lift 16 tons of water a day—four gallons per tree per hour! And as trees go, apple trees are comparatively small!

HISTORY OF MYSORE

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ಪ್ರಾರಂಭೋತ್ಸವಶುಭದಿನೇ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರೇತ್ಯಾದಿವಿರುದಾಂಕಿತಾನಾಂ

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ಮಹಾಪ್ರಭೂಣಾಂ ಮಹಾಸನ್ನಿಧೌ ಸವಿನಯಮಾವೇದಿತಾ

ಮಂಗಳ ಪದ್ಯಮಾಲಿಕಾ.

॥ ಶ್ರೀಃ ॥

ದೇವಶ್ರೀಮಾನ್ ಅಮೇಯ ಶುಭಗುಣಜಲಧಿಃ ಪೂರ್ಣಶಾಙ್ಕ್ಯಾರೂಪಃ
ಸರ್ವಜ್ಞಸ್ಸರ್ವಸಾಕ್ಷೀ ನಿರವಧಿಕರುಣಾವಾರಿಧಿ ರ್ವೇದವೇದ್ಯಃ।
ಅಕ್ಷಿಭ್ಯಾಂ ಗೂಢ ಮಂತಸ್ತಿಮಿರಮಪನಯನ್ ಕೋಕರಶ್ವಾಧುರೀಣಃ
ಕಲ್ಯಾಣಂ ಸಂವಿಧತ್ತಾಂ ಜಯಪದವಿಲಸಚ್ಚಾಮರಾಜಾಯಭೂಯಃ ॥ ೧ ॥

ಅರಬ್ಧಾ ಜಯಚಾಮರಾಜವಿಭುನಾ ಸಂಪೋಷ್ಯಮಾಣಾ ಮುದಾ
ಚಿ. ಅರ್. ಶ್ಯೋತಿಷಿಕೈರುದಾರ ಹೃದಯೈರ್ಮಾನ್ಯೈಃ ಪ್ರತಿಷ್ಠಾಪಿತಾ।
ಪ್ರಾಚ್ಯಗ್ರಂಥವಿಮರ್ಶಶೋಧನಸಭಾ ಪ್ರಾಚ್ಯಪ್ರತೀಚ್ಯಾಖಿಲ
ಪ್ರಜ್ಞಾವದ್ಭಿರಧಿಷ್ಠಿತಾ ವಿಜಯತಾ ಮಾಶಂಸ್ರಶಾರಂ ಭುವಿ ॥ ೨ ॥

ಅಸ್ಮಿನ್ ಪ್ರಾಕ್ತನಕೋಶ ದರ್ಶನ ವಿಮರ್ಶಾದಿ ಪ್ರಥಾಪ್ಯಪಕೆ
ನಾನಾವಿದ್ವದಧಿಷ್ಠಿತೆ ಸದಸಿ ಸಂಮಾನ್ಯಾಽಸ್ಮದೀಯಾರ್ಥನಾಂ।
ಪ್ರಾರಂಭೋತ್ಸವಕಾರಣಂ ಜಯಯುತ ಶ್ರೀಚಾಮಭೂಮೀಪತಿಂ
ಧನ್ಯೋಽಹಂ ಪರಿಚಿನ್ಮಹೆ ಽಸ್ಯಮಹಿತಂ ಸುಸ್ವಾಗತಂ ಬ್ರೂಮಹೆ ॥ ೩ ॥

ಸ್ವಸ್ತ್ಯಸ್ತು ತತ್ರಭವತೆ ಜಯಚಾಮರಾಜ
ಕ್ಷ್ಮಾಪಾಲಮೌಳಿಮಣಯೆ ಭುವಿ ದೀರ್ಘಮಾಯುಃ।
ಭೂಯಾತ್ ಸುಖಂ ಜಗತಿಕೀರ್ತಿರತುಲ್ಯರೂಪಾ
ಸೌರಾಜ್ಯಸಂಪದವಿಹಾ ಮಹಿಹಾ ಸುತತ್ರೀಃ ॥ ೪ ॥

ಇತಿ ನೃಪಸಂಸ್ಥಾಪಿತಬುಧಃ ಶ್ರೀ ಜಯಚಾಮಾವನೀಶಸಾನ್ನಿಧ್ಯೇ।
ನೀಲಾತಪಲ್ಯಭಿಜನೋ ವೆಂಕಟವರಸಿಂಹಸೂರಿ ರಾಶಾಸ್ತೇ ॥ ೫ ॥

ಇತಿ ಸವಿನಯಮಾವೇದಯತಿ

ನೀಲಾತನಪಲ್ಲಿ ವೆಂಕಟವರಸಿಂಹಾಚಾರ್ಯಃ,
ಮಹಾರಾಜಾಸ್ಥಾನವಿದ್ವಾ ಶ್ರೀಮಹಾರಾಜ
ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲಾ ಧರ್ಮಶಾಸ್ತ್ರಾಧ್ಯಾಪಕಃ.

೨೮-೬-೧೯೫೧
ಗುರುವಾಸರಃ
ಮಹೀಶೂರಪುರೀ.

ಪ್ರಾಚೀನ ಸಂಸ್ಕೃತ ಗ್ರಂಥಗಳ ಸಂಶೋಧನಾದಿ ಅಂತರರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಥೆಯ ಪ್ರಾರಂಭೋತ್ಸವದ ಶುಭದಿವಸದಲ್ಲಿ

ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರೇತ್ಯಾದಿ ಬಿರುದಾಂಕಿತರಾದ

ಶ್ರೀ ಶ್ರೀ ಜಯಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರ್ ಬಹದ್ದೂರ್ ಜಿ.ಸಿ.ಬಿ., ಜಿ.ಸಿ.ಎಸ್.ಐ.

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ಸಂಸ್ಕೃತ ಪದ್ಯಮಾಲಿಕೆಯ ಕರ್ನಾಟಕ ಭಾಷೆಯ ಅರ್ಥಾನುವಾದವು

೧. ಲಕ್ಷ್ಮೀಪತಿಯಾಗಿಯೂ ಅಪರಿಚ್ಛಿನ್ನಸ್ವರೂಪನಾಗಿಯೂ ಸಮಸ್ತಕಲ್ಯಾಣಗುಣ ಪರಿಪೂರ್ಣನಾಗಿಯೂ ಹಿಡ್ಗಗೈಶ್ವರ್ಯ ಸಂಪನ್ನವಾದ ದಿವ್ಯ ರೂಪವುಳ್ಳವನಾಗಿಯೂ ಸರ್ವಜ್ಞಮೂರ್ತಿಯಾಗಿಯೂ ಎಲ್ಲಾ ಜೀವರಾಶಿಗಳ ಪುಣ್ಯಪಾಪಗಳಿಗೆ ಸಾಕ್ಷಿಯೆನಿಸಿಯೂ ಅಪಾರ ಕರುಣಾಸಾಗರನಾಗಿಯೂ ವೇದಗಳಿಂದ ಸ್ತುತಿಸಲ್ಪಡುವವನಾಗಿಯೂ ತನ್ನ ಕಣ್ಣೋಟಗಳಿಂದ ಭಕ್ತರ ಹೃದಯಪದ್ಮದಲ್ಲಿ ನೆಲಸಿರುವ ಗಾಢವಾದ ಅಜ್ಞಾನಾಂಧಕಾರವನ್ನು ನೀಗಿಸುವವನಾಗಿಯೂ ಸಮಸ್ತ ಲೋಕವನ್ನೂ ಪರಿಪಾಲಿಸಶಕ್ತವನಾಗಿಯೂ ಇರುವ ಭಗವಂತನು ನಮ್ಮನ್ನಾಳುವ ಮಹಾಪ್ರಭುಗಳಾದ ಶ್ರೀ ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹದ್ದೂರ್ ಮಹಾಸ್ವಾಮಿಯವರಿಗೆ ಸರ್ವವಿಧವಾದ ಸನ್ಮಂಗಳಗಳನ್ನೂ ದಯಪಾಲಿಸಲಿ.

೨. ಮಾನ್ಯರಾದ ವಿಶಾಲ ಹೃದಯರಾದ ಶ್ರೀಯುತ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್ ಮಹಾಶಯರಿಂದ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟು ದೇಶವಿದೇಶ ಪಂಡಿತರುಗಳ ಕೋಧನೆಗೆ ಅವಕಾಶವಿತ್ತಿರುವ ಈ ಅಂತರ ರಾಷ್ಟ್ರೀಯ ವಿದ್ಯಾಸಂಸ್ಥೆಯ ಪ್ರಾಚೀನ ಸಂಸ್ಕೃತ ಗ್ರಂಥಸಂಶೋಧನ ಸಭೆಯ ಪ್ರಾರಂಭೋತ್ಸವವು ನಮ್ಮ ಮಹಾಪ್ರಭುಗಳಾದ ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹದ್ದೂರ್ ಮಹಾಸ್ವಾಮಿಯವರಿಂದ ನೆರವೇರಿಸಲ್ಪಟ್ಟು ಮುಂದೆಯೂ ಅವರ ಪರಿಪೂರ್ಣ ಕೃಪೆಯಿಂದ ಪೋಷಿಸಲ್ಪಟ್ಟು ಉಚ್ಚಂದ್ರಾರ್ಕವಾಗಿ ಬೆಳಗಲಿ.

೩. ತಮ್ಮ ರಾಜಕಾರ್ಯಗಳು ಅನೇಕಗಳಿದ್ದರೂ ತಮ್ಮ ಕೃಪಾಪೂರಿತವಾದ ದೃಷ್ಟಿಯಿಂದ ನಮ್ಮಗಳ ಪ್ರಾರ್ಥನೆಯನ್ನು ಅಂಗೀಕರಿಸಿ ಅನೇಕ ಲೌಕಿಕ ವೈದಿಕ ಪಂಡಿತ ಮಹನೀಯರಿಂದ ಅಲಂಕೃತವಾದ ಈ ಪ್ರಾಚೀನ ಸಂಸ್ಕೃತ ಗ್ರಂಥಶೋಧನ ಸಭೆಯ ಪ್ರಾರಂಭೋತ್ಸವವನ್ನು ಸಾಕ್ಷಾತ್ತಾಗಿ ತಾವು ದಯಮಾಡಿ ನೆರವೇರಿಸಿದುದಕ್ಕಾಗಿ ನಮ್ಮ ಮಹಾಪ್ರಭುಗಳಾದ ಶ್ರೀ ಜಯಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರ್ ಬಹದ್ದೂರ್ ಮಹಾಸ್ವಾಮಿಯವರಿಗೆ ನಮ್ಮ ಅನಂತ ಧನ್ಯವಾದಗಳನ್ನೂ ಸ್ವಾಗತವನ್ನೂ ಸಮರ್ಪಿಸುತ್ತೇವೆ.

೪. ಪೂಜ್ಯರಾದ ನಮ್ಮ ಮಹಾಪ್ರಭುಗಳವರು ಶ್ರೀ ಜಯಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರ್ ಬಹದ್ದೂರ್ ಮಹಾಸ್ವಾಮಿಯವರಾದ ತಮಗೆ ಸಮಸ್ತಸನ್ಮಂಗಳಗಳು ಉಂಟಾಗಲಿ, ಮತ್ತು ದೀರ್ಘಾಯುಸ್ಸೂ ಸುಖವೂ ಭೂಮಂಡಲದಲ್ಲಿ ಪ್ರಖ್ಯಾತವಾಗಿ ಬೆಳಗುವ ಸತ್ಕೀರ್ತಿಯೂ ಶಾಶ್ವತವಾದ ರಾಜ್ಯಸಂಪತ್ತೂ ಸತ್ಪುತ್ರಸಂತಾನವೂ ಸಹ ಉಂಟಾಗಲಿ.

೫. ಶ್ರೀ ಜಯಚಾಮರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮರವರ ಮಹಾಸನ್ನಿಧಿಯಲ್ಲಿ ಅವರ ಕೃಪೆಗೆ ಪಾತ್ರನಾಗಿ ಉನ್ನತ ವಿದ್ವಾಂಸನೆನಿಸಿದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲಾ ಧರ್ಮಶಾಸ್ತ್ರಾಧ್ಯಾಪಕರಾದ ನೀಲಾಕನಪಲ್ಲಿ ವೆಂಕಟನರಸಿಂಹಾಚಾರ್ಯನೆಂಬುವನು ಈ ರೀತಿಯಾಗಿ ವಿನಯದಿಂದ ವಿಜ್ಞಾಪಿಸುತ್ತಾನೆ.

The International Academy of Sanskrit Research. Mysore.

OPENING CEREMONY

By

H. H. Sri Jayachamarajendra Wadiyar Bahadur, G.C.B., G.C.S.I., LL.D.,

Maharaja Of Mysore

His Highness's Opening Address and an account of proceedings will be given in the next issue. Following is the Welcome Address by Mr. G. R. Josyer.

MAY IT PLEASE YOUR HIGHNESS,

I lack words to thank Your Highness adequately for graciously consenting to perform this function. Accustomed as Your Highness is to officiate in functions in which high-placed persons and palatial structures are concerned, Your Highness's coming to this modest edifice, at the instance of one who is after all a humble citizen, is evidence that really high minds bend low. And in this instance Your Highness has bent very low. It enhances Your Highness's glory.

I may observe that this spot has a hallowed association. In previous years, the "VYRAMUDI", the mystic crown, leaving the Palace on its way to Melkote, used to be brought here and be worshipped by devotees. Perhaps it is its unseen spiritual influence, more than anything else, that has drawn Your Highness's august presence to this spot. That it should have come to me of all people, and that on it should have arisen this modest altar to one of the greatest things in the World, Sanskrit, is a sign that after all destiny moulds things, more than human efforts, aims, or hopes!

Having published books on atheists and agnostics like Ingersoll and Herbert Spencer, I may not be labelled a blind Sanskritist. I am but a poorish Sanskritist, but what little I know of it is like having a glimpse of the fabulous wealth of Sindbad's Island, or the untold treasures of Monte Christo's cave, or the underground vaults of New York's bullion treasury!

Dr. Sir C. R. Reddy in his last conversation with me recalled, "You know, Dr. Katju and I were the two people who urged that Sanskrit should be made the National Language". The thought did credit to Dr. Reddy's love of Culture. Though Dr. Bopp, the great German Sanskritist, has said that "At one time Sanskrit was the one language spoken all over the world", it seems to me rather late in the day to think of Sanskrit as the National Language, or the language of the masses.

It would be going to the other extreme to decry Sanskrit as a "dead language". In it are imbedded the stores of thought and wisdom collected during the ages by the ancestors of the nation. The civilization of today is a matter of less than two centuries. The civilization that Sanskrit reveals, the wisdom, the knowledge that it enshrines, is the acquisition of sages and seers during tens of thousands of years. It seems blind ignorance to say that it is only 2000 or 3000 years old. To say so would be like looking at the sky, and saying that the blue expanse above is only 10 miles high!

If, as one Indologist says, "We have a right to more than suspect that India, eight thousand years ago, sent a Colony of emigrants who carried their arts and high civilization into what is now known to us as Egypt", it is obvious that Hindu Civilization was at its peak over 10000 years ago, and must have reached that stage during previous tens of thousands of years.

That is the reason why Sanskrit, and its invaluable contents, have evoked the highest praise from westerners who came to know them during last century.

In 1872 the Edinburgh Review wrote "The Hindu is the most ancient nation of which we have valuable remains, and has been surpassed by none in refinement and civilization, though the utmost refinement to which it ever arrived preceded in time the dawn of civilization in any other nation of which we have even the name in history. The further our literary enquiries are extended here, the more vast and stupendous is the scene which opens to us!"

In 1834 the Journal of the Royal Asiatic Society wrote,—

"It was an astounding discovery that Hindustan possessed, in spite of the changes of realms and chances of time, a language of unrivalled richness and variety; a language, the parent of all those dialects that Europe has fondly called classical, the source alike of Greek flexibility and Roman strength. A philosophy compared with which, in point of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation Plato's boldest efforts were tame and commonplace. A poetry more purely intellectual than any of those of which we had before any conception; and systems of science whose antiquity baffled all power of astronomical calculation. This literature, with all its colossal proportion, which can scarcely be described without the semblance of bombast and exaggeration, claimed of course a place for itself;—it stood alone, and it was able to stand alone! To acquire the mastery of this language is almost the labour of a life; its literature seems exhaustless. The utmost stretch of imagination can scarcely comprehend its boundless mythology. Its philosophy has touched upon every metaphysical difficulty!"

"I maintain that to everybody who cares for himself, for his ancestors, for his history, for his intellectual development, a study of Vedic literature is indispensable", said renowned Maxmuller.

Even an atheist like Voltaire, on the Yajurveda being presented to him, expressed his belief that it was "the most precious gift for which the West had been indebted to the East."

The German Philosopher, Schopenhauer, wrote, "In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death!"

An American scholar wrote of the "Mahabharata," "I have never obtained more pleasure from reading any book in my life. The *Mahabharata* will open the eyes of the world to the true character and intellectual rank of the Aryans of India. The *Mahabharata* is a real mine of wealth, not entirely known to any man outside India, but which will be known in time and valued in all civilized lands for the reason that it contains information of the highest

import to all men who seek to know in singleness of heart, the history of our race upon the earth, and the relations of man with the infinite Power above us, around us, and in us."

The author of "Bible in India" states that the "Manu-Smriti" was the foundation upon which the Egyptian, the Persian, the Grecian, and the Roman Codes of law were built, and that the influence of Manu was still every day felt in Europe."

Of Panini's Grammar, Professor Weber writes, "We pass at once into the magnificent edifice which bears the name of Panini as its architect, and which justly commands the wonder and admiration of everyone who enters, and which, by the very fact of its sufficing for all the phenomena which language presents, bespeaks at once the marvellous ingenuity of the inventor, and his profound penetration of the entire material of the language."

Mrs. Manning, the Historian, says "The medical works of India had already attained world-wide celebrity when the great Khalif of Baghdad, Haroun al Rashid, collected the greatest works and summoned the most learned scientific men of their era to give brilliancy to Baghdad as a seat of learning." That was in the 8th Century!

Professor Sir Monier Williams remarks, "To the Hindus is due the invention of Algebra and Geometry, and their application to Astronomy."

Cassini, Bailly, Gentil, and Playfair maintain that there are Hindu observations extant which must have been made more than three thousand years before Christ, and which evince even then a very high degree of astronomical science."

Coleman says, "The remains of their architectural art might furnish the architects of Europe with new ideas of beauty and sublimity."

There are other arts and sciences, cultivated by our ancients and imbedded in Sanskrit, "Dhanurveda," "Shilpasastra," "Pasu-Vaidya," "Aswa-Sastra," on horse-breeding, "Sasya Sastra," on agriculture, "Jalargala" on water-divining, "Megha-malika Sastra" on the science of clouds, and others, which have lain neglected and buried during the last ten centuries. Only recently, a Central Minister, who happens to be an orientalist, has found use for Jalargala or water-divining where modern Geology has failed.

Now that the nation is again seeking so stand on its legs, it seems to be the duty of every one of us to discover and reveal whatever of value is to be found in the treasure-chest of Sanskrit, so that it may help the material advancement of the present generation, and of the nation at large.

Besides, there is much material of literary worth which the great minds of the past have left behind, which lie dust-laden in the archives of Oriental Manuscript Libraries, which are a peculiar feature of our country. It should be for our own joy and edification to bring them out and present them for the appreciation of the literati of the Eastern and Western world.

It would be the patriotic duty of the International Academy which Your Highness is graciously inaugurating to-day, to search for valuable Sanskrit Manuscripts of the past, and to edit them faithfully, in original Sanskrit, and in English and other translations, as far as facilities may permit.

Belonging to a family interested in the propagation of Vedic learning since 1880, it has been my added privilege to come under the guidance of three of the most distinguished Sanskritists of last generation, Professor M. Hiriyanna, Professor Rao Bahadur M. Rangacharya, and Professor Mahamahopadhyaya Kuppusamy Sastry. Since I left them I have felt it my duty to spread the light that they lit in me. Besides bringing out Yajurveda and Prayoga works in Rigveda required by the orthodoxy, I have brought out an edition of "Rigveda Pada" which was not available since Maxmuller's work became out of print.

An erudite and passionate Sanskritist, the late Sri Yatirajaswamy of Melkote, passed on certain very valuable manuscripts to me; one of them being Bhoja Raja's "SRINGARA PRAKASA", a work of untold literary value, lying unpublished since nine centuries! By the kindness of our Government who made a grant for commencing its publication, I have made some progress with the work. I have secured the aid of an Advisory Committee consisting of learned Sanskritists, with the distinguished statesman-scholar, Sir C. P. Ramaswamy Iyer, as Chairman. If he were not absent from the country on a cultural mission, I think he would have been glad to be here to-day.

Your Highness, ever since your ancestors ascended the Throne of Mysore, the State has progressed from century to century in all walks of life. They were brave, honest, cultured, God-fearing, and worked for the progress of the people, material, intellectual, and spiritual, with loving interest. By patronising Sanskrit works and encouraging Sanskrit studies for the learned, and bringing out translations in the vernacular for the masses, they have propagated the culture of our ancestors consistently. Your Highness yourself, within the brief span of 10 years, have made monumental contribution to make our sacred lore available to the Kannada speaking public. It is a labour of love for which Your Highness deserves the everlasting gratitude of the masses, inside and outside the State. Our Government too are creating a new era for Sanskrit by democratising its studies.

By Your Highness's gracious act to-day you are launching a new institution which will serve the cause of Sanskrit, on the higher plane and for a wider world. So under Divine blessings, I beg Your Highness to perform the Opening Ceremony of the INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH.

28-6-1951 G. R. JOSYER.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. Hons., F.R.E.S.

Member, Royal Society of Literature, et. Brr., Hon; Member and Medalist, Institut Historique et Heraldique de France; Fellow, Mysore University 1928—30. Editor: Tajurveda 11 vols, & Rigveda Pada; Editor "Rationalist.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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The International Academy of Sanskrit Research, Mysore.

OPENING CEREMONY

Not for many a decade had Mysoreans witnessed anything so dignified, so beautiful, so spectacular as the Opening Ceremony of the International Academy of Sanskrit Research by His Highness Sri Jayachamarajendra Wadiyar, G C.B., G.C.S.I., LL.D., Maharaja of Mysore, on the 28th June last. In a spacious shamiyana spread across the 100 Feet Road in front of the Rationalist Building, the approaches to which were decorated with festoons, were assembled the Chief Minister, the enlightened citizens of Mysore, the city fathers, official heirarchy, distinguished Sirdars, and admirers, exponents, and well-wishers of Sanskrit culture. The occasion assumed added grace by the presence, inside a curtained partition, of Their Highnesses, The Dowager Maharani, the Queen Mother, The Rani Saheba of Sanand, the Maharani of Bharatpur, and the sweet young Princess, Gayatri Devi.

On arrival His Highness was received by Mr. G. R. Josyer, to the accompaniment of the National Anthem by the Palace Band. The Police force present offered respectful salute, and then the members of the Advisory Committee of the Academy were presented to His Highness, and His Highness was then led to the decorated dais.

The Ceremony began with Invocation in Sanskrit, in verses specially composed for the occasion, by Professor N. Venkatanarasimhachar of the Maharaja's Sanskrit College. This was followed by a charming musical item, Sree "Gayatri Ramayana" set to music and played on the Veena by Misses G. Rajalakshmi and G. Pushpavalli Josyer.

Mr. G. R. Josyer then submitted the following messages received from celebrities and well-wishers:

The Honourable The President of the Republic,

His Excellency The High Commissioner for the United Kingdom, New Delhi:

"The High Commissioner has asked me to send to you his best wishes on this occasion, and to say that he hopes that the researches undertaken will result in every success!"

H. E. The High Commissioner for Canada:

"I regret that work will detain me in New Delhi, and I shall be forced to forego the pleasure of attending the Ceremony. However, I should like to wish you every success for the opening and the future of the new International Centre of ancient Sanskrit culture."

H. E. The Ambassador of Italy:

"As desired by you, I have forwarded your request for a message and the blank invitations to Prof. Giuseppe Tucci, the well-known Italian Orientalist who is also the President of the "Instituto Italiano per il Medio ed Estremo Oriente" (Institute for fostering cultural relations between East and West).

With my best wishes for a brilliant success of the International Centre of Ancient Sanskrit Culture,

Yours faithfully, S. Prina Ricotti. *Italian Ambassador.*"

H. E. The Ambassador of Egypt:

"All my good wishes are yours for the entire success of your worthy efforts!"

H. E. The Minister for Switzerland:

"I sincerely hope that your efforts will help to create a better understanding of the ancient Sanskrit culture."

"With many regrets, I shall unfortunately not be able to attend the Opening Ceremony on the 28th June at Mysore personally. I have however not failed to forward an invitation to the Swiss authorities concerned and have asked them to inform cultural organizations and persons in Switzerland, who might be interested in the International Academy of Sanskrit Research."

"I should feel obliged to you if you would be kind enough to keep me informed of the further activities of your Academy."

H. E. The Ambassador of France:
H. E. The Ambassador of the United States of America,
H. E. The Ambassador of the Netherlands,
H. E. The Ambassador of Belgium,
H. E. The Royal Afghan Ambassador,
H. E. The Minister for Thailand,
His Highness The Maharaja of Bikaner,
H. E. The Governor of Madras.

H. E. The Governor of Orissa:
"Wishes the Academy all success."

H. H. Maharajadhiraj The Raja-pramukh of Pepsu, Patiala:
"Wishes the function all success."

H. E. Sir Firoz Khan Noon, K.C.I.E., LL.D, Governor of East Pakistan, Dacca: (By wire).

"Thank you for your invitation for the 28th. I offer you my warmest congratulations on this occasion. I have the deepest interest in opening the wealth of knowledge buried in Sanskrit books to the world, and specially to the people of Asia, and I hope that the Academy will take early steps to place English verbatim translations of Sanskrit books before the world to benefit from. Wishing you all success. Firoz Khan Noon."

Hon'ble Mr. C. Kesavan, Chief Minister, Travancore-Cochin: (By wire).

"Thanks for kind invitation for the opening function of the International Academy of Sanskrit Research by His Highness The Rajpramukh of Mysore. Have to forego pleasure of personal participation due to pressure of work here. That the Academy should develop into a worthy vehicle for the renaissance of Bharath cultural glory is my fervent desire. Wish the function unqualified success. C. Kesavan, Chief Minister, Travancore-Cochin."

Dr. Louis Renou, Director, Sorbonne. University of Paris, Paris:

"In my personal name as well as on behalf of the Indian Institute of Paris (Sorbonne) I beg to convey to you my most cordial greetings and wishes for the Opening of a new Centre of Sanskrit culture."

"When I visited India two years ago I was struck everywhere by the ardent love so many Indians still have for their ancient civilization and their sacred language. I heard, notably in the South, so many splendid recitations and talks in Sanskrit. But I felt also the necessity of getting a centre to promote research work and teaching, to co-ordinate and

encourage forces which in India and abroad are struggling for the cause of Sanskrit and of ancient Indian lore and spirituality."

"Therefore I warmly welcome your initiative and hope the best success. L. Renou."

Dr. Sir M. Visweswaraya, K.C.I.E., LL.D.,:

"I have not sufficiently thanked you for the book, "History of Mysore and the Yadava Dynasty" which you kindly sent me. I have read portions of the book with great interest.

I could not trust myself to travel in safety to Mysore during my illness to take part in the Opening of the Academy and in the unveiling ceremony of the portrait of His Highness the Maharaja. I would have esteemed it a high honour to take part in that ceremony.

I send separately by registered book-post for your acceptance a copy of the book "Memoirs of my working life," which I recently published in Bombay.

With best regards, Yours sincerely, M. Visweswaraya."

Dr. Sir R. P. Paranjpye, Kt, D.Sc, First Indian Wrangler, and Last Imperial High Commissioner in Australia, Poona:

"Sir Raghunath P. Paranjpye is very much obliged for the invitation to the Opening Ceremony of the International Academy of Sanskrit Research, Mysore, and regrets that he will be unable to be present. He trusts that the Academy will have a prosperous career, and will combine the deep learning characteristic of Indian Pandits with the comparative and scholarly methods peculiar to Western Savants. Sanskrit research should be the speciality of India which is rightly proud of its great past."

Shri R. D. Birla, Bombay.

Seth Kasturbhai Lalbhai, Ahamedabad:

"Wishes the function a great success!"

Sri B. N. Jalan, Calcutta,

Hon'ble Sri P. V. Rajamannar, Chief Justice, Madras:

"Wishes the function every success. He trusts that the Academy will serve to revive in all its glory the ancient Indian Culture."

Dr. Amaranatha Jha, Ph.D., Allahabad:

"I send to the Academy my best wishes for a prosperous career."

Dr. D. R. Bhattacharya, Vice Chancellor, University, Allahabad:

"Conveys his best wishes for the success of the function."

Dr. S. G. Manavala Ramanujam, Ph.D, Vice Chancellor, University, Annamalainagar:

"Wishes the function and the Academy every success."

Sri K. Venkataswami Naidu B.A., B.L., Chairman, Tirupathi Devastanam Committee, Madras.

"I wish the function every success."

Sri M. A. Srinivasan, Rtd. Minister, Mysore and Gwalior:

"Offers his congratulations to Mr. Josyer on the event, and wishes the Academy all success and good fame."

Sri K. T. Bhashyam, B.A., B.L., Law Minister, Bangalore:

"Wish the function all success and your Institution a long life of useful service."

Professor K. N. V. Sastry, M.A. PH.D., Simla: (By wire.)

"For Satya and Dharma Sanskrit and Maharaja essential. Wish your Academy *Shathayuh*!"

Captain G. Srinivasa Murti, Hony. Director, Adyar Library, Madras:

"I send herewith two verses in Sanskrit, with the warmest greetings and good wishes from the Adyar Library."

पुण्या भारतमेदिनी विजयते ख्यातन्त्र्यमासेदुषी यस्यां निर्झरभारती सुरधुनीकल्पा पुनाना जगत् ।
नानाशास्त्रपुराणतन्त्रनिचयस्मृत्यादिकं वाङ्मयं व्याप्योद्गीर्यवपुर्दधाति भजतामक्षय्यमानन्दधुम् ॥ १ ॥
एतामामरभारतीं कलिबलाम्लानिं मनागागतां पुष्टिं नेतुमनेकदेशविदुषां संघोऽयमुज्जृम्भते ।
रक्षामो वयमस्य ऋद्धिमथवा निष्पत्तिकल्पैव सा यस्य स्वयमुद्यतो बुधमहीशूराबनीपालकः ॥ २ ॥

The Hon. Secretary, Bharata Itihasa Samshodhaka Mandala, Poona:

"I wish it all success. Such Academy is quite necessary for the higher Sanskrit Research, and I am sure it will come up to the standard aimed at."

The Editor, "Kalyan", Gorakhpur, U.P.:

"We send you our hearty felicitations on the opening of the Academy. This is a noble and laudable enterprise of yours. We shall further be glad to supply you with some of our annuals and other publications available with us."

Principal K. Seshacharya, Udipi: (By wire.)

"Samedhataam Samskrita Samsodhanana Sadanam;
Bhuyase lokopakaaraaya kalpataam!"

Proprietor, "Oriental Book house", Poona:

"I heartily wish the ceremony every success."

Sri J. B. Mallaradhya, M.A, Development Commissioner, Bangalore: (By wire.)

"Best wishes for a brilliant and useful record of achievements for Academy."

His Holineess Sri Yatiraja Swamy, Melkote:

"ತಾವು ಕೈಕೊಂಡಿರುವದು ಶ್ರೀ ಮಹೀಶೂರ್ ಪುರವರಾಧೀಶರಾಗಿ ದಯಮಾಡಿರುವ ಶ್ರೀ ಜಯಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರ್ ಬಹದೂರ್ ಮಹಾಪ್ರಭುಗಳವರು ದಯಮಾಡಿ ಅಗ್ರಸ್ಥಾನವನ್ನು ಅಲಂಕರಿಸಿ ಈ ಮಹೋತ್ಸವವನ್ನು ನೆರವೇರಿಸುವುದರಿಂದ ಉನ್ನತಸ್ಥಿತಿಗೆ ಬರುವದು ನಿಶ್ಚಯ. ಈ ಅಕ್ಯಾಡೆಮಿಯು ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಯಶಸ್ವಿಯಾಗಿ ಬಾಳಬೇಕೆಂದು ಶ್ರೀ ಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಗಳವರಿಗೂ, ಅವರ ಪೋಷ್ಯವರ್ಗಕ್ಕೂ ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ಶ್ರೀ ಸಂಪತ್ಕುಮಾರಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಮಂಗಲಾಶಾಸನವನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ."

Sri Rajasevaprasakta A. N. Raghavachar, M.A., M.C.S., Bombay. Rajasevaprasakta Y. K. Ramachandra Rao, Mysore, Rajasevaprasakta Rao Babadur M. Ramaswamy, Mysore, Rao Bahadur M. A. Rangaswami, M.I.C.E., Patna, Sri G. T. Sastry, M.A., B.L., A.I.R., Madras, Janab M. Hayath, M.I.E., Bangalore, Sri K. P. Ramanathaiya, M.A., M.C.S, Mandya, Sri R. Tirunarana Iyengar, Mysore, N. Anandalwar, B.A., B.C.E., Professor M. A. Gopalaswamy Iyengar, M.A., B L., Sri M. P. L. Sastry, M.A., F.M.U., R. Bharaniah, B.Sc., M C.S., M. A. Tirunarayanan, B.E., Bangalore, M. R Sampathkumaran, M.A., Madras, D. R. Narasinga Rao, B Sc., LL.B, T. S. Rajagopaliengar, M.A., LL.B., F.M U, Mysore, M. K. Subba Rao, M A., A.I.R., Delhi, and N. T. Chari, B. COM., Mandya.

His Holiness Sri Swamy of Kamakoti Peetam, Kumbakonam, had sent an agent with benedictions and offerings, which were presented to His Highness at this juncture.

Then Mr. G. R. Josyer, M.A., F.R.E.S., Founder and Director of the Academy, delivered the Welcome Address, published in our last issue.

His Highness was then offered garlands and bouquet by Mr. Josyer, and rising amidst cheers, delivered the following admirable Address:

"Mr. Josyer, Ladies and Gentlemen,

If I were to express in words all that my heart feels for the honour Mr. Josyer has done me, in asking me to perform the opening ceremony of the International Sanskrit Academy, it would take a long time, so I shall just say "Thank You" and proceed to the business on hand.

"You, Mr. Josyer, said that I have "bent low" in accepting your invitation. On the other hand, let me assure you that I feel greatly elevated by the unique privilege you have accorded to me to-day of taking part in a function that will ultimately be of great benefit to all of us. That function is nothing less than the establishment of the International Sanskrit Academy. It is also a matter for pride and elation to me that I should have an opportunity of publicly paying my humble tribute to that greatest of all languages, Sanskrit—the language of the gods—the language of universal culture It is usual to decry Sanskrit as a dead language. A dead language means a language long forgotten and from which there is little use to humanity at large. By this test then, can Sanskrit be called a dead language? Certainly not! It is a very real and live language. It is still used by the *literati* and priestly classes, to say nothing of the interest it has evoked among foreign scholars and students of Indology. We speak of *Samskriti* or culture, and Samskrita is the language of culture. Culture envisages the adoption of a sense of values, among which reason, truth and duty hold a high place. Judged by these standards the Sanskrit culture of the Vedas, Upanishads, Puranas and Itihasas abounds in mental and spiritual riches of unique value. "Satyam Vada" and "Dharmam Chara" is but one of the numerous gems put in a form easily understandable and daintily attractive. More than all this, the greatest gift of Sanskrit is *Brahma Vidya—the secret learning*—the discipline by which men attain the highest state of being or absorption into Brahman—Brahma Aikya as it is called. This idea of Brahma Vidya is expounded in the Vedas and Upanishads, in the Puranas and Sutras in various ways and in different forms. It is the be-all and end-all of man's whole existence, and it is towards the attainment of this ideal that duty, truth and reason are helps and guides. Man may be called upon even to sacrifice the world to retain his soul. In the Mahabharata you read "for the sake of the soul, you may give up the whole world; "Atmarthe Prithiveem Tyajet."

(Mahabharata 1-115-36).

Sanskrit is the language that contains Bijaksharas or Seed letters, as they are called. These Bijaksharas are also known as the Varna Mala or Garland of Letters. It is said that each Bijakshara, if properly used and pronounced, is capable of yielding great and mystic powers. The 51 letters or Bijaksharas are supposed to constitute the Swarupa of the Goddess of Learning, Saraswati, and to contain the whole of the universe in themselves. The greatness of Bijaksharas is illustrated by a story that occurs in the Devi Bhagavata. A person called Devadatta has a son who is ignorant and illiterate. He is despised by all and his parents being Brahmins know how unfortunate it is to have an illiterate son and they drive him away from their house. The young man is lonely and desolate but comes to a forest and settles

down there not knowing what to do. He is called by all Satyavrata because in spite of his ignorance he is truthful. One day, after fourteen years of exile, he sees a bleeding wounded pig rush in front of him and hide behind a bush. The agony of the pig causes Satyavrata to utter "AI", "AI" in distress. The pig is followed by the hunter who demands from him the whereabouts of the pig. Satyavrata is in a quandary and does not know what to say. The 'AI', 'AI' that he inadvertently uttered is the Bija of Saraswati Mantra. Then the story goes on to say that Saraswati came to him and blessed him to be a poet. So he composes a poem in reply to the hunter's question and says that "the tongue cannot see what the eye sees, and the tongue cannot describe what it does not see" The hunter realises that it is no use arguing further. The pig is saved from slaughter and Satyavrata has spoken truthfully. Afterwards he performs the Upasana of Saraswati Mantra and attains Siddhi and Moksha. This is the influence of the mystic syllables that constitute the Sanskrit language and that story of Devi Bhagavata so aptly illustrates it. The Bijaksharas, individually and collectively, are capable of producing supremely beneficial results. It is a treasure-house that can never be exhausted; it has not been and perhaps never will be; because in its ultimate being Samskrita is symbolic of culture, which is no other than Brahma Vidya or the highest knowledge.

It may seem to be stretching the point too much in the claim that I have tried to put forward on behalf of the Sanskrit language. But I submit that few people now-a-days strive to understand or appreciate the special significance of this great language which consists not merely of *Vak* or speech but also of *artha* or meaning. It was not for nothing that Kalidasa wrote of this close union or collaboration of sound and meaning, that they were like Parvati and Parameswara, the parents of the world.

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये । जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥

Words were never used in the Sanskrit Language for their own sake—they were used for the sake of meaning. So rich is the language that one word can have any number of different shades of meaning or nuances. Therein lay the art of the poet and the philosopher, the dramatist and the Sutrakara—for they could endow their writings with great richness and subtlety.

(To be continued)

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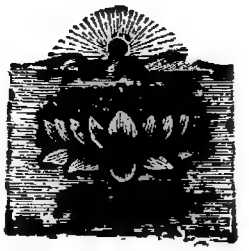

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-49, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put heir pictures in their books so that one might turn to the pages when puzzled?"

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The International Academy of Sanskrit Research, Mysore.

HIS HIGHNESS'S SPEECH

(Continued from last issue.)

We are more learned in the arts of "besieging a town" or "setting an army in array" than in the central questions of life, on which hinge the whole fate of humanity. It is no wonder that we find ourselves so perilously near the abyss. For we have woefully neglected to cultivate the finer values which give a meaning and a purpose to life. We live in an age of anxiety and doubt; an age of scepticism and disbelief. The whole world seems paralysed with a spiritual atrophy; a situation where people feel something is wrong but just don't know how. The modern era is one of plenty and yet there is so little for most people; it is an age of quick travel and communications and yet there seems to be so little goodwill and understanding in the world. Scientific progress has outstripped all moral progress, and while more atomic bombs are being stockpiled, so little of that enormous energy is used for health and normal purposes of human endeavour. The slogan of all politicians is one world, one race, and the whole of humanity. That is the ideal. In practice, there are far too many petty worlds, hundreds of races and class differences. There are so many universal organisations and yet so little progress is made towards international harmony. All this is due to the spiritual stagnation in which the world finds itself. Serious thinkers feel something is wrong, and various solutions have been suggested. To me it appears that too much emphasis is laid on collective progress and less on individual perfection. I believe this spiritual crisis has first got to be solved individually: it has got to be grappled with and solved by each individual himself. For, as the Sruti says,

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

That the whole world is one, is the central theme of this Sruti and that oneness can only be attained by each person trying to become part of the universe of reintegrating his personality to fit into the scheme of the universe. This is no other than Brahma Vidya, by attaining which a man becomes completely identified with the Eternal Being or Brahman. That complete identity leaves nothing else to be desired. That is the highest state. To attain this there is the vast Sastra known as YOGA. It is all in Sanskrit and it is a severely practical course that a man can take to achieve the end he has in view—a re-integration of his personality. Yoga is a very practical religion. There are no dogmas or dogmatic assertions You undergo certain methods of mental and physical discipline, which give splendid results. Success depends on individual aptitude and keenness, faith and reverence. Yoga should be seriously thought about, not only in the West where there is great need for it, but in our own land where it should come back into its own. Yoga is for all—the strong and the weak. It can give beneficial results to all who undertake it, and its practice involves a mastery of the Sanskrit language, especially if the mysteries of Yoga are to be properly understood and realised.

You have mentioned that there were other Arts and Sciences which were cultivated by our ancients and imbedded in the Sanskrit language, like the Dhanur-Veda, Silpa-sastra, Pashu-vaidya, Ashwa-sastra, Sasya-sastra, Jalargala, Meghamalika-sastra and many others which have been neglected and long forgotten. I would like to mention that there is in the Gaja-sastra a description of an elephant that had two tusks on each side. It was called

Irawatha and it may be of interest to know that very recently such an elephant was found in the Belgian Congo and its skull and tusks were sent to the Brussels Natural History Museum for exhibition. This example will show how much our ancients knew about all the subjects within their purview and what a thorough and exhaustive study they had made of every detail in nature.

Sanskrit literature is world famous. There is not much in the way of tribute one can add to what has already been showered upon it. But it seems to me a most appropriate occasion now, especially when we have won our freedom and independence, to concentrate on re-studying some of these great and noble works. More than that—and this is a very real need—we should do all in our power to unearth the many valuable and hidden manuscripts that may lie all over the country. India can offer to the world something unique if it can lay bare for inspection, by the *literati* of both the East and the West, these amazing works. We owe it to ourselves—and not only that—we owe it to the world—to all that stands for civilisation—to uncover the dust that buries these precious gems of literature. There is not much that we can offer to the Western world in the way of scientific or industrial research. But we can offer them new thought, fresh thought, glorious thought, to elevate and to uplift them. I believe they are in equally great need of it; whatever scientific advance or research may have given them in the way of command over forces of nature, science cannot grant them peace of mind; that can only come from studying great thoughts, and here in our land they lie distributed all over the place in archives, in libraries, in private institutions, or with private individuals. These soul-lifting works have to be dusted, republished and presented in such a way and in such a manner that they may be of benefit to mankind everywhere.

There is a crying need for such an institute as the one Mr. Josyer is establishing. As I have said before, Sanskrit has been the language of the Gods. It is the language of Samskriti or culture. It is the language of the mystical Beejaksharas, the Varna-mala—the Garland of letters. It is a very laudable enterprise indeed that you should aim at discovering, editing and propagating the priceless treasures enshrined in the Sanskrit language. It is my sincere wish that you will be helped by a body of experts and savants in carrying out your ambitious, and if I may say so, universally constructive and uplifting work.

You also mention your work on Bhojaraja's "Sringara Prakasha" which is, as you rightly claim, a work of untold literary value, lying unpublished since nine centuries! I am very happy indeed that you have requested Sir C. P. Ramaswami Iyer to be the Chairman for the publication of that work. His great interest and love for oriental learning is so well known that a better choice could hardly have been possible. I look forward to the day when you will have completed the translation of Bhojaraja's book, for it will be the first step towards the promulgation of a universal culture.

The present crisis that the world faces can only be solved if there is a revolution in thought. We have accustomed ourselves to believe in progress being measured by the yard-stick or to think that advance in science is commensurate with progress. Such a notion, as one realises, is wrong, and yet there has not been a revolution in our way of thinking. We have accepted so many second-rate things as of supreme value and we have relegated into the background and put into cold storage, some of the most precious thoughts given to us. There is a crying need for new approaches, new angles and new thoughts: and could there be any source so large and so untapped as that which the Sanskrit language can offer? Every

(*Continued on page 7*).

The Rationalist.

Monday 16-7-1951

152 YEARS AGO

152 years ago, on 30th June 1799, a young scion of the Yadava Dynasty, Mummadi Krishnaraja Wadiyar, was installed on the throne of Mysore by the British conquerors. He sat on the throne for 68 years! He fought for the throne for 38 years! He kept the throne and passed it on to his adopted son and his successors, against great odds.

His memory which had got tarnished like a rusted sword, is being refurbished and made brighter than ever by a grateful and admiring public for some years past.

On the 30th last the Karnataka Sangha of Nanjangud got together Sirdar H. Niranjanraja Urs, Sri A. C. Lingaraja Urs, and Sri G. R. Josyer to participate in an anniversary celebration.

In the ancient and sacred hall of Sri Srikanthesvara Swamy Temple were assembled the elite of the prosperous town. Sri H. K. Shantaveerappa, B.A., LL.B, Sub Division Officer, and the President and Secretary of the Karnataka Sangha welcomed the guests, and invited Sri H. Niranjanraja Urs to preside over the function. Three *Gamakis* from Mysore, Messrs K. Krishna Rao, Mayi Gowda and Krishna Raju, recited portions from "ಸಿಸನೆಂಜುಂಡ ಶತಕ" and "ಪಾರ್ವತೀ ಭಕ್ತಿಸಾರ", two newly published works of the illustrious Ruler.

Then Sri G. R. Josyer, speaking in Kannada on Mummadi Krishnaraja Wadiyar's merits, observed,

ಮಹನೀಯರೇ,

ಶ್ರೀಶ್ರೀಕಂಠೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಸಾನ್ನಿಧ್ಯದಲ್ಲಿ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಗುಣಕಥನ ಮಾಡುವದು ಸುಯೋಗವಾದರೂ, ಮೊನ್ನೆ ತಾನೆ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಆಶ್ರಯದಲ್ಲಿ ಸಂಸ್ಥೆಯ ಅಭ್ಯುದಯದಲ್ಲಿ ನಾನು ಉದ್ಯುಕ್ತನಾಗಿದ್ದುದರಿಂದಲೂ ನಾಳೆ ಆಕಾಶವಾಣಿಯವರು ಕಾವೇರಿಯ ಮಾಹಾತ್ಮೆಯ ವಿಚಾರದಲ್ಲಿ ಹೇಳಬೇಕೆಂದು ನಿಯುಮಿಸಿರುವದರಿಂದಲೂ, ಈ ವಿಧದ ನಿಮ್ಮೋತ್ಸವಗಳಲ್ಲಿ ಭಾಗವಹಿಸಲು ದೇವರು ನನಗೆ ಶಕ್ತಿಯನ್ನಾಗಲಿ ಆಶೆಯನ್ನಾಗಲಿ ಕೊಟ್ಟಿಲ್ಲದಿರುವದರಿಂದಲೂ ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯಯ್ಯನವರ ಕೋರಿಕೆಯನ್ನು ನಿರಾಕರಿಸಲು ಹಿಂತೆಗೆದೆ. ಆದರೂ ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯಯ್ಯನವರು ಶ್ರೀಕಂಠೇಶ್ವರಪ್ಪ ಪ್ರೇರಣೆಯಿಂದ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಸತ್ಕೀರ್ತಿಯ ಪುನರುದ್ಧರಣದಲ್ಲಿ ಹತ್ತಾರು ವರ್ಷಗಳಿಂದ ಬದ್ಧ ಕಂಕಣರಾಗಿ ನಿಂತಿರುವದನ್ನು ತಿಳಿದವನಾದ್ದರಿಂದ ಅವರ ಪ್ರಯತ್ನದಲ್ಲಿ ಭಾಗಿಯಾಗುವದು ಕರ್ತವ್ಯವೆಂಬ ಭಾವನೆಯಿಂದ ಒಪ್ಪಿಕೊಂಡೆ. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಕೀರ್ತಿಯನ್ನು ವಿಸ್ತರಿಸಿ ಹೇಳಲು ಪ್ರಕೃತ ಅಸಾಧ್ಯವಾಗಿರುವದರಿಂದ ಸೂತ್ರಕಾರರಂತೆ ಅದನ್ನು ಸಂಕ್ಷೇಪವಾಗಿ ತಮ್ಮಗಳ ಮುಂದೆ ನಿರ್ದೇಶಿಸುತ್ತೇನೆ.

ಪಾಂಡವರಿಗೆ ಒಂದುವರ್ಷ ಅಜ್ಞಾತವಾಸವಾಗಿದ್ದಿತು. ಶ್ರೀರಾಮನಿಗೆ ೧೪ ವರ್ಷ ಅಜ್ಞಾತವಾಸವಾಗಿದ್ದಿತು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಕೀರ್ತಿಗೆ ೧೩೦ ವರ್ಷ ಅಜ್ಞಾತವಾಸವಾಗಿದ್ದಿತು. ಅದು ಈ ಸುಬ್ರಹ್ಮಣ್ಯಯ್ಯನವರ ಉತ್ಸಾಹದಿಂದ ಈಚೆಗೆ ನಿವೃತ್ತಿಯಾಗಿದೆ.

ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ೧೭೯೪ ರಲ್ಲಿ ಜನಿಸಿ ಬ್ರಿಟಿಷರು ನವಾಬ್ ಟಿಪ್ಪುಸುಲ್ತಾನನ್ನು ಕೊನೆಗಾಣಿಸಿದ ನಂತರ, ಇಂದಿಗೆ ೧೫೨ ವರ್ಷಗಳ ಹಿಂದೆ, ೧೭೯೯ನೆ ಜೂನ್ ಮೂವತ್ತರಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾದರು. ವೀರರವಣೆ ಶ್ರೀಮನ್ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಆಶ್ರಯದಲ್ಲಿ ಕನ್ನಾಟಕ, ಮಹಾರಾಷ್ಟ್ರ, ಪಾರ್ಸಿ ಭಾಷೆಗಳನ್ನೂ ಸಂಗೀತ ಸಾಹಿತ್ಯ ಗಣಿತ ಧನುರ್ವಿದ್ಯೆ ಅಶ್ವವಿದ್ಯೆ ಗರಡಿಸಾಧನೆಗಳನ್ನೂ ಬಾಲ್ಯದಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸಮಾಡಿ ೧೮೧೦ ರಲ್ಲಿ ದಿವಾನ್ ಪೂರ್ಣಯ್ಯನವರಪ್ಪ ನಿವೃತ್ತಿಮಾಡಿ ರಾಜ್ಯಭಾರವನ್ನು ವಹಿಸಿದರು. ೧೮೩೧ರವರೆಗೆ ಸ್ವತಃ ರಾಜ್ಯಭಾರ ನಿರತರಾಗಿದ್ದು ದೈವಸಂಕಲ್ಪದಿಂದ ಬ್ರಿಟಿಷರು ಅಧಿಕಾರವನ್ನು ಕಿತ್ತುಕೊಳ್ಳಲು ಮನಗಂಡಮೇಲೆ ಹಿಂಜರಿಯದೆ ದೇವರು ತಮಗೆ ಕೊಟ್ಟಿಪ್ಪರಲ್ಲಿ ನಿರಂಕುಶಪ್ರಭುಗಳಿಗಿಂತಲೂ ಹೆಚ್ಚಾಗಿ ಭೋಜ ವಿಕ್ರಮಾರ್ಕರಂತೆ ವಿಜೃಂಭಿಸಿದರು!

ಕವಿಜನರು ಇವರಿಗೆ ಅನೇಕ ವಿಧದಲ್ಲಿ ಅನನೂನ ಮಾಡಲೆತ್ನಿಸಿದರು. ಮದ್ರಾಸ್ ಗವರ್ನರವರು ತಮ್ಮ ದೊಡ್ಡಸ್ತಿಕೆಯನ್ನು ತೋರಿಸಲೆತ್ನಿಸುತ್ತಿದ್ದರು. ವೈಸ್ರಾಯರು ಇವರ ಕೋರಿಕೆಗಳನ್ನು ನಿರಾಕರಿಸುತ್ತಿದ್ದರು. ಅವರೊಬ್ಬೊಬ್ಬರನ್ನೂ ಇವರು ತಮ್ಮ ಧೀರೋದಾತ್ತಗುಣಗಳಿಂದ ಪ್ರತಿಭಟಿಸಿ ತಮ್ಮ ಪದವಿಯ ಗೌರವವನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಬಂದು, ಅವರನ್ನೆದುರಿಸಿ ಪುತ್ರ ಸ್ವೀಕಾರವನ್ನು ಮಾಡಿಕೊಂಡು, ನಿಶ್ಚಿಂತರಾಗಿ ರಾಜಕೀಯ ಪ್ರಯತ್ನದಿಂದಲೇ ಕೈತಪ್ಪಿದ್ದ ರಾಜ್ಯವು ತಮ್ಮ ಸಂತತಿಗೆ ಹಿಂದಿರುಗುವಂತೆ ಮಾಡಿಕೊಂಡರು.

೧೭೯೯ ರಿಂದ ಇದುವರೆಗೆ ಸಂಸ್ಥಾನವನ್ನು ಆಳುವ ಯದುವಂಶದ ದೊರೆಗಳಲ್ಲಿ ರಾಜ ಒಡೆಯರವರು, ಖಂಠೀರವ ನರಸರಾಜ ಒಡೆಯರವರು, ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರವರು ಪ್ರತಿಭಾಶಾಲಿಗಳಾಗಿ ಮಹತ್ಕೀರ್ತಿಯುತರಾದರೂ ಅವರು ಯಾರೂ ಅವರ ವಂಶಸ್ಥ

ರಾದ ಇವರಿಗಿಂತ ಮೇಲಾದವರೆಂದು ಹೇಳಲಾಗುವದಿಲ್ಲ. ರಾಜ ಒಡೆಯರವರು ತಮ್ಮ ಸಂತತಿಗೆ ವಿಜಯನಗರದ ವೈಸ್ರಾಯರು ಅಲಂಕರಿಸಿದ್ದ ರಾಜ್ಯಾಸನವನ್ನು ಸಂಪಾದಿಸಿದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜ ಒಡೆಯರವರು ನವಾಬರ ಪ್ರಾಬಲ್ಯದಿಂದ ಪರವಶವಾಗಿಹೋಗಿದ್ದ ತಮ್ಮ ಸಂತತಿಯ ರಾಜ್ಯಾಧಿಪತ್ಯವನ್ನು ಪುನಃ ಸಂಪಾದಿಸಿದರು. ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರವರು ಮಹಾ ವಿಚಕ್ಷಣಶಾಲಿಗಳೂ ದಕ್ಷರೂ ಆಗಿ ಮೊಗಲ್ ಸಾಮ್ರಾಜ್ಯದ ಔರಂಗ್ಸೇಬನಿಂದ ರಾಜಮರ್ಯಾದೆಗಳನ್ನು ಪಡೆದಿದ್ದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಸರ್ವವಿಧದಲ್ಲಿಯೂ ಔರಂಗ್ಸೇಬನಿಗಿಂತ ಮಹನೀಯಳಾದ ವಿಕ್ಟೋರಿಯಾ ಸಂರಾಜ್ಞಿಯಿಂದ ಮರ್ಯಾದೆಗಳನ್ನು ಪಡೆದಿದ್ದರು. ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರವರು ರಾಜ್ಯದ ಮೇಲ್ಮೆಗೆ ದ್ರವ್ಯವು ಅತ್ಯಾವಶ್ಯಕವೆಂದು ತಿಳಿದು ಅಹೋರಾತ್ರಿಯಾಗಿ ಅದನ್ನು ಗಳಿಸಿ "ನವಕೋಟಿ ನಾರಾಯಣ" ನೆಂಬ ಖ್ಯಾತಿಯನ್ನು ಪಡೆದಿದ್ದರು. ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ದ್ರವ್ಯವನ್ನು ತುಚ್ಛವಾಗಿ ಎಣಿಸಿ ಅದನ್ನು ನಿರ್ಲಕ್ಷ್ಯವಾಗಿ ನಾನಾ ವಿಧವಾದ ಸತ್ಪಾತ್ರಗಳಲ್ಲಿಯೂ ನಾನಾ ತರವಾದ ಸತ್ಕಾರ್ಯಗಳಲ್ಲಿಯೂ ಎರಚಿ, "ಕೃಷ್ಣರಾಜ ಭೂಪ, ಮನೆಯಲ್ಲ ದೀಪ" ಎಂಬ ಬಿರುದನ್ನು ಪ್ರಜೆಗಳಿಂದ ಸಂಪಾದಿಸಿದರು. ಅವರ ಹಿಂದಿನವರು ಉಚ್ಛೃಂಖಲರಾದ ಸಾಳ್ಯಗಾರರು ಮತ್ತು ಲೂಟಿಮಾಡಲು ಬಂದ ಮರಾಟಾ ಅಥವಾ ಮೊಗಲ್ ದರೋಡೆ ಕೋರರೊಡನೆ ಹೋರಾಡಿ ಊರ್ಜಿತವಾಗುತ್ತಿದ್ದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಜಗದ್ವಿಖ್ಯಾತರಾದ ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯ ಸ್ಥಾಪಕರೆಂಬವರೊಡನೆ ಮನಗುಂದದೆ ಎದೆಗುಂದದೆ ಧರ್ಮಯುದ್ಧವನ್ನು ಮಾಡಿ ಅವರನ್ನು ಸೋಲಿಸಿ ತಮ್ಮ ಸಂಕಲ್ಪವನ್ನು ಸಾಧಿಸಿ ನಂತರ ಪರಲೋಕವನ್ನೈದಿದರು. ಅದರಿಂದ ಅವರು ತಮ್ಮ ದೃಢಸಂಕಲ್ಪ, ಬುದ್ಧಿಶಕ್ತಿ ಮತ್ತು ಸಿಂಹಹೃದಯಗಳನ್ನು ವ್ಯಕ್ತಪಡಿಸಿ, ಮೈಸೂರಿನ ರಾಜ್ಯಾಭಿಷಿಕ್ತರಲ್ಲಿ ಅಗ್ರಗಣ್ಯರೆನ್ನುವಂತೆಯೂ ಭರತಖಂಡದ ರಾಜವೃಂದಕ್ಕೇ ಕಿರೀಟಪ್ರಾಯರೆನ್ನುವಂತೆಯೂ ಕೀರ್ತಿಯನ್ನು ಪಡೆದರು.

ಇದರಂತೆಯೇ ಇವರ ಇತರ ಸತ್ಕಾರ್ಯಗಳೂ ಪ್ರಶಂಸನೀಯಗಳಾಗಿದ್ದವು. ಟಿಪ್ಪೂಸುಲ್ತಾನನಿಂದ ಪಾಳುಮಾಡಲ್ಪಟ್ಟಿದ್ದ ದೇವಾಲಯಗಳನ್ನು ಪುನರುಜ್ಜೀವನಮಾಡುವದು ತಮ್ಮ ಧಾರ್ಮಿಕ ಕರ್ತವ್ಯವೇ ಅಲ್ಲದೆ ಪ್ರಜೆಗಳಿಗೆ ತಾವು ಸಲ್ಲಿಸಬೇಕಾದ ಒಂದು ಮುಖ್ಯ ಕರ್ತವ್ಯವೆಂದು ಇವರು ಭಾವಿಸಿ ನೆರವೇರಿಸಿದರು. ಸುಲ್ತಾನರು ನಾಶಮಾಡಿದ್ದ ಪಟ್ಣದ ಶ್ವೇತವರಾಹಸ್ವಾಮಿ ಮೈಸೂರ್ ತ್ರಿಣೇಶ್ವರಸ್ವಾಮಿಗಳ ಆಲಯಗಳನ್ನು ಇವರು ಮೈಸೂರು ಕೋಟೆಯೊಳಗೆ ದಿವ್ಯವಾಗಿ ಪುನಃ ರಚಿಸಿದರು. ಬೆಟ್ಟದ ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರಿಯವರ ದೇವಾಲಯವನ್ನು ವಿಸ್ತರಿಸಿ ರಾಜ ಒಡೆಯರು ಕಟ್ಟಬೇಕೆಂದಿದ್ದ ಗೋಪುರವನ್ನು ಇವರು ಕಟ್ಟಿಸಿದರು. ಹಾಗೆಯೆ ಅರಮನೆಗೆ ಸಮೀಪದ ಶ್ರೀ ಲಕ್ಷ್ಮೀರಮಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯವನ್ನೂ ವಿಸ್ತರಿಸಿ ಗೋಪುರವನ್ನು ಕಟ್ಟಿಸಿದರು. ಅದಕ್ಕೆ ಸಮೀಪದ ದೇವಸ್ಥಾನದ ವಿಗ್ರಹವು ನಾಶವಾಗಿರಲು ಶ್ರೀ ವೆಂಕಟ್ರಮಣಸ್ವಾಮಿಯವರ ವಿಗ್ರಹವನ್ನು ಪ್ರತಿಷ್ಠಿಸಿದರು. ತಮ್ಮ ಹೆಸರಿನ ಮೂಲ ದೇವರಾದ ಶ್ರೀ ಕೃಷ್ಣನಿಗೆ ಅರಮನೆಯ ಎದುರಿಗೆ ರಮ್ಯವಾದ ದೇವಸ್ಥಾನವನ್ನು ಏರ್ಪಡಿಸಿದರು. ಈ ಶ್ರೀ ಶ್ರೀಕಂಠೇಶ್ವರಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನವನ್ನು ವಿಸ್ತರಿಸಿ ಗೋಪುರವನ್ನು ಕಟ್ಟಿಸಿ ಆಯಕಟ್ಟನ್ನು ಹೆಚ್ಚಿಸಿದರು. ಸಮೀಪದಲ್ಲಿರುವ ಅಂಚವಾಡಿಯಲ್ಲಿ ವೀರಭದ್ರೇಶ್ವರಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನವನ್ನು ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿ ತಸ್ದೀಕನ್ನು ಏರ್ಪಡಿಸಿದರು ಪಟ್ಣದಲ್ಲಿ ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನವನ್ನು ಸುಲ್ತಾನರು ನಾಶಮಾಡಿರಲು ಇವರು ಅದನ್ನು ಎಂದಿನಂತೆಯೆ ವಿಸ್ತಾರವಾಗಿ ಕಟ್ಟಿಸಿ ದೇವರನ್ನು ಪುನಃ ಪ್ರತಿಷ್ಠಿಸಿದರು. ಮೇಲುಗೋಟೆ ನಾರಾಯಣಸ್ವಾಮಿಯವರಲ್ಲಿ ತಮ್ಮ ಪೂರ್ವಿಕರಿಗೆ ಇದ್ದ ಭಕ್ತಿಯನ್ನು ಸ್ಮರಿಸಿ ಅಲ್ಲಿ ಕೃಷ್ಣರಾಜಮುಡಿ ಉತ್ಸವವನ್ನು ಏರ್ಪಡಿಸಿ ತಮ್ಮ ಭಕ್ತಿಯನ್ನು ಸಲ್ಲಿಸಿದರು. ಹೀಗೆಯೆ ಸಂಸ್ಥಾನದ ಇತರ ಕಡೆಗಳಲ್ಲಿಯೂ ದೇವಸ್ಥಾನಗಳನ್ನು ಪುನರುಜ್ಜೀವನಮಾಡಿದ್ದಲ್ಲದೆ ತಿರುಪತಿ, ಶ್ರೀರಂಗ, ಕಾಶಿ ಮುಂತಾದ ದಿವ್ಯಕ್ಷೇತ್ರಗಳಲ್ಲಿಯೂ ತಮ್ಮ ಭಕ್ತಿಪುರಸ್ಸರವಾದ ಸೇವೆಗಳನ್ನು ಏರ್ಪಡಿಸಿ ಭಾರತ ರಾಜರುಗಳ ಒಂದು ಮುಖ್ಯ ಕರ್ತವ್ಯವೆನ್ನುವದನ್ನು ನೆರವೇರಿಸಿದರು.

ಹೀಗೆಯೆ ಅಗ್ರಹಾರಗಳನ್ನು ಕಟ್ಟಿಸಿ, ಧರ್ಮಛತ್ರಗಳನ್ನು ಸ್ಥಾಪಿಸಿ, ಯಜ್ಞಗಳನ್ನು ಮಾಡಿಸಿ, ದಾನಗಳನ್ನು ಕೊಟ್ಟು, ಮಠಾಧಿಪತಿಗಳನ್ನು ಪೂಜಿಸಿ, ಅಸ್ಪತ್ರೆಗಳನ್ನು ನಿರ್ಮಿಸಿ, ಸ್ಕೂಲುಗಳನ್ನು ಏರ್ಪಡಿಸಿ, ಸೇತುವೆಗಳನ್ನೂ ಸ್ನಾನಘಟ್ಟಗಳನ್ನೂ ರಚಿಸಿ, ಮೈಸೂರಿನಲ್ಲಿ ನೇತ್ರಾನಂದಕವಾದ ಲೋಕರಂಜನ ಮಹಲ್ ಜಗನ್ಮೋಹನ ಮಹಲ್‌ಗಳನ್ನು ಸ್ಥಾಪಿಸಿ, ತಮ್ಮ ಗ್ರಸ್ತಸೂರ್ಯದೆಶೆಯಲ್ಲಿಯೂ ಕೂಡ ಸರ್ವತೋಮುಖವಾದ ಪ್ರಜಾಹಿತಕಾರ್ಯಗಳನ್ನು ಮಾಡಿ ಕೀರ್ತಿಭಾಜನರಾದರು.

ಮಹನೀಯರೇ, ಈ ನನ್ನ ಕನ್ನಡ ವಿವರಣೆಯು ನಾನು ಆಧುನಿಕ ಕನ್ನಡ ಕವಿಮಣಿಗಳ ಸಂಪರ್ಕವಿಲ್ಲದವನಾದ್ದರಿಂದ ಅರ್ಥಗರ್ಭಿತವಾಗಿಯೂ ಭಾಷಾ ಶೈಲಿಯಿಂದ ಕೂಡಿದುದಾಗಿಯೂ ಇಲ್ಲದೆ ಅಸ್ಪಷ್ಟವಾಗಿರಬಹುದು. ಈ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಚರಿತ್ರೆಯನ್ನು "ಮೈಸೂರು ಮತ್ತು ಯದುವಂಶದ ಚರಿತ್ರೆ" ಯೆಂಬ ಇಂಗ್ಲೀಷ್ ಗ್ರಂಥದಲ್ಲಿ ಸ್ವಲ್ಪ ವಿಸ್ತಾರವಾಗಿಯೂ ಸ್ವಲ್ಪ ಸ್ಪಷ್ಟವಾಗಿಯೂ ವಿವರಿಸಿದೆ. ಅದರಿಂದ ಒಂದೆರಡು ಘಟ್ಟಗಳನ್ನು ಈ ಸಭೆಯ ಮುಂದೆ ಇಡುವದು ಯುಕ್ತವೆಂದು ಕಾಣುತ್ತದೆ. ಯದುವಂಶಕ್ಕೂ ಶ್ರೀ ಶ್ರೀಕಂಠೇಶ್ವರಸ್ವಾಮಿಗೂ ೫೫೦ ವರ್ಷಗಳಿಂದ ಅತಿನಿಕಟವಾದ ಸಂಬಂಧವು ಬೆಳೆದುಬಂದಿದೆ. ಅವರ ಪ್ರಾಬಲ್ಯದೊಡನೆ ದೇವಸ್ಥಾನದ ಪ್ರಾಬಲ್ಯವು ವಿಸ್ತರಿಸಿದೆ. ಆದ್ದರಿಂದ ಆ ವಂಶದ ಚಾರಿತ್ರ ಗ್ರಂಥವನ್ನು ಆರಂಭದಲ್ಲಿ ಈ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಪ್ರಕಟಿಸುವದು ಯುಕ್ತವೆಂದು ಕಾಣುತ್ತದೆ.

ದೇವಾಲಯದಲ್ಲಿ ಇಂಗ್ಲೀಷನ್ನು ಹೇಳಬಹುದೆ ಎಂದು ಪ್ರಶ್ನೆ ಬರಬಹುದು. ದೇವಾಲಯದ "ಓಂ" ಕಾರದಲ್ಲಿ, ನಾದಬ್ರಹ್ಮದಲ್ಲಿ, ಎಲ್ಲಾ ಭಾಷೆಗಳೂ ಎಲ್ಲಾ ವರ್ಣಗಳೂ ಅಡಕವಾಗಿವೆ. ಅಲ್ಲದೆ ಇಂಗ್ಲೀಷು ಸಂಸ್ಕೃತದ ಪ್ರಪೌತ್ರ ಭಾಷೆ. ಆದ್ದರಿಂದ ಅದೂ ಸ್ವಾಮಿಗೆ ಸಮರ್ಪಕವಾಗಿರಬಹುದೆಂದು ಭಾವಿಸಬೇಕು. ಆ ಗ್ರಂಥದಲ್ಲಿ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರನ್ನು ಈ ರೀತಿ ಪ್ರಶಂಸಿಸಿದೆ:

Pages 186 to 192 in the "History of Mysore and the Yadava Dynasty".

ಇದರೊಡನೆ ನಿಲ್ಲಿಸುತ್ತೇನೆ. ಕಡೆಯಲ್ಲಿ ಒಂದುಮಾತು. ಈ ಶ್ರೀ ಕಂಠೇಶ್ವರಸ್ವಾಮಿಯ ದೇವಾಲಯದ ಪ್ರೌಢತೆಗಾಗಿ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಗೋಪುರವನ್ನು ಕಟ್ಟಿಸಿದರು. ಆದ್ದರಿಂದ ಸ್ವಾಮಿಯವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಅವರ ಪ್ರೇರಣೆಯಿಂದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಕೀರ್ತಿಗೆ ಗೋಪುರವನ್ನು ಕಟ್ಟುತ್ತಿರುವದು ದೇವರುಗಳಲ್ಲಿಯೂ ಕೃತಜ್ಞತೆಯು ಉಂಟೆಂಬ ಭಾವನೆಯನ್ನು ಸೂಚಿಸುತ್ತದೆ. ನಮಸ್ಕಾರಗಳು."

Mr. A. C. Lingaraja Urs speaking next paid tribute to the great Ruler's memory, and warned against the danger of Mysore being merged in the Karnataka and being wiped out like Baroda.

Summing up Sri Niranjanaraja Urs complimented Mr. N. Subrahmanyayya and his co-workers in renovating the memory of H. H. Mummadi Krishnaraja Wadiyar, and wished the Karnataka Sangha a long life of useful work.

With *Mangalarathi* and Rajasheervada in the presence of the Deity the celebrations came to a close.

A TRAGIC DEMISE

Born with musical wings, Donald Johnson promised the world far-fetched flights in the realm of melodies. But, what was there in the womb of the future! A chord of melancholy has struck hard to shatter the frame of hopes in the young heart, and the blossoming flower of fragrance is crushed to the dust.

Donald Johnson who was born on 12th October 1929 hailed from a family of musicians. Mr. Johnson the Senior, himself a musician, was never late in recognising the innate instinct in the boy for music and left no stone unturned to nourish the budding talents in the boy. His late Highness Sri Krishnaraja Wadayar who had an inimitable genius to seek and strike at the right mine for the right treasure directed his gracious patronage towards Donald and added an impetus to his career in music. Don bore testimony to the optimistic hopes about him. He had the unique opportunity of studying under the celebrated Doctor of music, Mr. Mistowsky for over 5 years and acquainting himself with the very cream of musical melodies. Donald was a Fellow of the Trinity College of Music, London and a Pianist in the Mysore Palace. Scarcely was he out of his teens when he marched off with laurels of distinction in the Examination for India-Burma-Ceylon candidates, and the London Exhibition Prize set apart for the first-rank student was Donald's share. His unfailing memory augmented his marvellous mastery over the Piano keyboard and he dazzled the audience with a sweep of brilliant musical flourish. Bach was his favourite though he had mastered other giants of music like Beethoven, Schumann, Tchaikovsky and Brahm. Beethoven's 'Hammer clavier' is a rare feast to music lovers and Donald was to give a glorious recital of this in connection with Beethoven's musical Festival on July 27, '51 in Bombay, and with all eagerness he was looking forward to this day and in the meantime he is on the ugly wings of Death!

Don was appointed at Pachmari as an Asst. Director of music in the Defence Department of the Government of India. He left us for Pachmari on 5th June 51 and assumed office on June 8th. On 27th June he breathed his last!

Never was Donald conscious of his superb talents. A childlike simplicity and innocence ever played on his face. *He* gave him to the world and to *Him* he goes back with but a momentary flight in the world of melodies!

May his soul rest in peace!

'Art-devotee'.

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(*Continued from page 3,*)

advantage should be taken of this great cultural heritage, this cultural gift that our ancestors have handed to us, and it should be exploited to the full not only for the benefit of ourselves in India but also for the good of the human race. I believe that these works were meant to be of use for one and all and they were written by sages and savants, rulers and priests, all of them men of the highest integrity: with their experience of life, their profound observations, their deep knowledge, their subtle wisdom to render them useful for all at all times.

Mr. Josyer is to be congratulated for his vision and foresight in starting this remarkable institution. Indeed, as he will readily grant, "Destiny moulds things more than human effort." One feels that it was divine guidance that prompted him to start an institution which, I am sure, will one day take its place among the great seats of Sanskrit Learning and Research. Mr. Josyer deserves the support of all those interested in Sanskrit learning, in Mysore, in India, or wherever they are in the world, to make his institute a brilliant success. He has started a noble work. It is our duty to do all in our power to help him. Let it not be said of us that we failed to pay our humble tribute and do our duty by our forbears. The least that we could do for them is to keep their memory green, sacred and hallowed.

In conclusion let me reiterate that it is our sacred duty to keep up and maintain the Sanskrit language in all its glory. If for nothing else, let us be immensely grateful for the Brahma Vidya it has given. Nothing can be more precious than that. It is the science of the Eternal and it is the quintessence of Sanskrit. Let us not forget that from this great language much of the thought and many of the religions in the world are moulded. Buddhism and Jainism, the Parsi religion and the Christian have been influenced by the philosophy and ideas of the Sanskrit Brahma Vidya. So it is even more imperative that this vast store-house of great and noble thought, ideas and ideals, Sanskrit, be revived for the greater glory of man's precious inheritance. Kalidasa speaks of the greatness of the Supreme Being in the Raghuvamsha thus:

उदधेरिव रत्नानि तेजांसीव विवस्वतः । स्तुतिभ्योऽप्यतिरिच्यन्ते दूराणि चरितानि ते ॥
महिमानं यदुद्भित्य तव संहियते वचः । श्रमेण तदशक्त्या वा न गुणानामिवत्तया ॥

"Like the gems of the Ocean, and the splendour of the Sun, Your glories exceed all praise. If after praising your greatness, we become silent, it is because of fatigue or incapacity, not because your glories have been exhausted."

That praise can be very well applied to Sanskrit, for is not Sanskrit, after all, the Vyaktasvarupa of the Supreme Being?

I now have great pleasure in declaring open the International Academy of Sanskrit Research and wishing it a career of unbroken service and a record of outstanding achievement."

After the singing of a benedictory song by Misses Rajalakshmi and Pushpavalli Josyer, His Highness proceeded to the building, followed by Mr Josyer, Director, and Hon'ble K. C. Reddy, Chief Minister, and Sirdars. Mr. Josyer pointed out to His Highness various types of palm-leaf and handmade-paper manuscripts in various stages of neglect and resurrection, His Highness examining them all with deep interest. In conclusion flowers were offered to His Highness, the Palace Band struck up the National Anthem, the Police troupe presented arms, the vast crowd cheered, and with His Highness's departure, one of the grandest functions ever witnessed in Mysore came to a close.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. Hons., F.R.E.S.

Member, Royal Society of Literature, Gt. Brit., Hon. Member and Medalist, Institut Historique et Heraldique de France. Fellow, Mysore University 1939–40. Editor: Tajurveda II vols. & Rigveda Pada; Editor "Rationalist."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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THE AKASHAVANI

The grounds of the *Akashavani*, Mysore were en fete on the 16th last in honour of the visit of the big boss from the ancient Mughal, ancient British, and modern Bharat Capital, New Delhi, Hon'ble Mr. R. R. Divakar, lucky and distinguished scion of North Karnataka.

The building itself was beflagged, with the national flag fluttering in unalloyed glory, while on the way we noticed the gates of the sister Republic Institution, the Food Technological Institute, adorned with many flags in bright colours, like a *prima donna* wearing many *lolacs*. Mysore felt proud for the moment that so many star leaders were roaming its streets, and so many star institutions were playing on its lap.

The guests were received by Dr. A. M. Natesh, M.A., PH.D., Asst. Director, and his colleagues, and included prominent personages in the city in many fields. Hon'ble Sri Diwakar arrived accompanied by the local political grandees, Sri S. V. Krishnamurthy, T. Subrahmanyam, and M. V. Rama Rao, and, after introductions, partook of light refreshments, to the accompaniment of choice music by the talented artistes of Akashavani. Things had to be rather hurried as there was a reception to the President of the Congress, Srijut Tandon, who had successfully tided over a rebellious A.I.C.C. Session, and Dr. Natesh thanked the Chief Guest for his gracious visit, and requested him to speak. Perhaps he hoped for a policy statement about the Mysore Akashavani. Or perhaps it was the child's desire to listen to the mother's voice!

But speech is given to withhold information, and Sri Diwakar, being a Central Minister, was too astute to commit himself. He said that it had become the fashion nowadays to give a man a cup of tea, and make him speak, that Mysore "Akashavani" had given its name to the All-India Radio, that the integration of institutions and States which had been independent into one control might have caused temporary inconvenience, but had opened out new vistas of possibilities. He said that compared with England the radio habit in India was still far behind, while the patronage it would afford to music and allied arts was infinite. Finally he paid a tribute to Mysore as the home of many talents, and confessed that he felt part of it, and was fond and proud of it.

With the singing of the National anthem the pleasant function terminated.

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A JOURNALIST

"Journalism is a highly respectable profession which requires special skill and knowledge. A journalist has to work under various handicaps in this country, and it cannot surely be said that he is on a par with a clerk or a domestic servant whose services can normally be terminated with a month's notice."

These observations were made by Mr. V. S. Bakhle, Judge of the Bombay City Civil Court, recently, while passing a decree in favour of a Sub-Editor of a local English daily, allowing four months' salary in lieu of notice.

The Judge added: "A journalist is normally respected by society, respected by the rulers, and has to maintain a high standard of rectitude and integrity; the intellectual attainments associated with the profession entitle him to a more generous treatment."

The defendant company had given the Sub-Editor a month's notice as he was not prepared to accept a cut in his salary. The defendants contended that it was conventional to give only a month's notice.

Rejecting this plea, the Judge observed that "in England it was the accepted custom to give a year's notice to Editors and six months' notice to Sub-Editors. But journalism in this country was still in its infancy or adolescence, and the possibility of any custom being in existence was remote. He added that knowledge and learning could not be debased even in an age where dignity of labour was rightly glorified. Therefore a month's notice was not reasonable."

In awarding four months' salary in lieu of notice to the Sub Editor, the Judge took into consideration the financial position of the paper.

FRUITLESS PLANNING

Sir Purushottamdas Thakurdas, one of the joint authors of the Bombay Plan, says that the five-year plan for India outlined by the Planning Commission contained nothing which could be useful in the present state of economic affairs in the country. He said in an interview:

"What I have read in the papers appears to me to be mere extracts from the report itself, and it would not be fair either to the report or to me if I base anything on those extracts. If, however, it is desired to have my impression in one sentence, and that is: It has nothing which can be said to be likely to be very useful to the country at this juncture and in the present chaotic condition in which the country is from the point of view of the economic fabric."

Mr. C. H. Bhabha, a former Commerce Minister, described the report as a "modest and mediocre document". On the one side, he said, it was rightly bereft of any loftiness, and on the other it was "full of confusing thought".

"This report belies our hopes of a fast realisation of raising the standard of living of the masses", he said. "The main defect of this report, to my mind, lies in its financial programme. It is evident that any further increase in the already heavy taxation that is visualised, will nullify the basic object of the development of the country."

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The Manager,
"Rationalist", Mysore

The Rationalist.

Monday 23-7-1951

A MEMOIR

Some time ago we referred to Sir M. Visweswaraya's new book, "Memoirs of my Working Life," a copy of which he had been pleased to send us. There is no living Mysorean the record of whose life is so well worth publishing as Sir M. Visweswaraya. His earnestness, his sincerity, his talents, his devotion to duty, his unambitiousness, his patriotic fervour, distinguish him from among a horde of mercenary self-seekers, and render his life an inspiration to all young men, and to all men in public life from one end of the country to the other.

He was born in 1861 near Chickballapur in Kolar District, like a gold nugget found overground, and has lived his life of 90 years with clock-work regularity.

But the book does not tell you when or where he was born or who his parents were, or the troubles, hopes, or aims of his boyhood and youth. It is in the nature of a "blue-book", or "white paper", of his official life only.

There is not one intimate touch of his inner life or personality. That side of his life is kept out from your view. You are shown only Sir Visweswaraya the Engineer, the administrator, and the industrial propagandist. One sees the official touch in full, but one misses the personal touch. It is like a biography with the personal chapters missing.

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Years ago we recall reading with deep interest Henry Ford's book, "My Life and work." Earlier still we had read Carnegie's life and been so interested and impressed with it that we brought out a Canarese account of it.

We do not think that a similar book by Sir Visweswaraya would have proved of less interest to his country-men.

But trying to write such a book at 90, is like trying to marry at 90! Memory halts, thoughts stumble, and steps get lost in quicksands.

This does not mean that we decry a book coming from such a remarkable personage. We have spent many half-hours with him in pleasant converse in days gone by. He knew us to be plain-spoken and liked us then. We have tried to do full justice to his work for Mysore in our book on Mysore History.

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But so far as it goes the book is splendid. It is invaluable to every Engineer, and to administrators who wish to do something instead of talking like leaking gas-bags.

We see that a sense of disappointment and irritation permeates the closing pages of the book. We would remind Sir Visweswaraya that that was the experience of even a greater man, Mahatma Gandhi. We are all human beings, and cannot expect to attain all we wish, and should be thankful for small mercies. Sir Visweswaraya should have the satis-

faction of feeling that he has fulfilled his duty in life ably and nobly. For the rest his country-men will have to work out their fate.

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One of the works he has left behind, "ಚಿಕದೇವರಾಜ ಬಿನ್ನಪಂ", is a beautiful composition in pellucid Kannada, and gives the principles of devotional philosophy in a nutshell.

Our readers have been given a taste of it through the excellent English translation of Sri. R. Tirunarana Iyengar. At his earnest representation it has pleased His Highness the Maharaja to order that the celebrated work be popularised in a "ಸಪ್ತಾಹ" or "Seven-day Reading" during this week.

At the Sri Prasanna Krishnaswamy Temple, opposite to the Palace, daily, since the 18th, in the evening, in the presence of the adorned image of Sri Cheluvaraya Swamy of Melkote, the original work is read out in sonorous fashion and aged Sahityaratnam Jaggu Venkatacharya Swamy of Melkote explains the meaning so as to appeal to the humblest listener. We have seen even old and illiterate menial employees of the temple, of both sexes, listening to him with rapt attention. The ಸಪ್ತಾಹ is fixed so as to conclude on the Birthday of His Highness on the 24th, and is attracting both orthodox scholars and western educated men as well as men and women of no literacy.

FACT AND FICTION IN CANADA

Vast grassy plains called prairies are to be found in North America, and in Canada. In these regions are laid the scenes of the romantic cowboys' and Red Indians' stories. These wild fellows ride their fiery bronches and at night light their fires before their log-cabins. Thus it is in the imagination of the many who have read too many Wild West stories. The reality is, however, somewhat different.

In the Canadian State of Saskatchewan, where a good many prairies are to be found, the biologists of the University of Saskatoon have made an "inventory" of these grasslands. They have worked out, just for fun, the average population of one square mile of prairie and arrived at the following conclusion:- one coyote, two horned owls, two red-tailed hawks, five skunks, ten cottontails, 15 crows, 50 Hungarian partridges, 500 smaller birds, 3000 packrats, 10,000 mice and 5000 million insects! There is therefore in fact mighty little left of these wild cowboys and their fiery horses.

For the rest it is notable in this stock taking, the extraordinary large number of insects, which is not only so high in Canada but also in every other part of the world. This is especially dangerous in tropical and sub-tropical countries, because among the insects found there, the dangerous anopheles mosquito, the malaria carrier is found.

The directions given by the Committee of Experts on Malaria appointed by the former League of Nations are therefore of paramount importance to these regions. The Committee published in 1938 a report in which they advised as a preventive measure the taking of a daily dose of 6 grains of Quinine during the whole dangerous season, while they further recommended a daily dosage of from 15 to 20 grains for a period of from 5 to 7 days when attacked by a bout of the wasting malarial fevers.

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Vast grassy plains called prairies are to be found in North America, and in Canada. In these regions are laid the scenes of the romantic cowboys' and Red Indians' stories. These wild fellows ride their fiery bronches and at night light their fires before their log-cabins. Thus it is in the imagination of the many who have read too many Wild West stories. The reality is, however, somewhat different.

In the Canadian State of Saskatchewan, where a good many prairies are to be found, the biologists of the University of Saskatoon have made an "inventory" of these grasslands. They have worked out, just for fun, the average population of one square mile of prairie and arrived at the following conclusion:- one coyote, two horned owls, two red-tailed hawks, five skunks, ten cottontails, 15 crows, 50 Hungarian partridges, 500 smaller birds, 3000 packrats, 10,000 mice and 5000 million insects! There is therefore in fact mighty little left of these wild cowboys and their fiery horses.

For the rest it is notable in this stock taking, the extraordinary large number of insects, which is not only so high in Canada but also in every other part of the world. This is especially dangerous in tropical and sub-tropical countries, because among the insects found there, the dangerous anopheles mosquito, the malaria carrier is found.

The directions given by the Committee of Experts on Malaria appointed by the former League of Nations are therefore of paramount importance to these regions. The Committee published in 1938 a report in which they advised as a preventive measure the taking of a daily dose of 6 grains of Quinine during the whole dangerous season, while they further recommended a daily dosage of from 15 to 20 grains for a period of from 5 to 7 days when attacked by a bout of the wasting malarial fevers.

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A LETTER

To the Editor,
"Rationalist", Mysore.

Sir,

Janab Mahamood Sheriff, Ex-Minister of Mysore and the Ex-President of the Mysore State Muslim League has invited his old associates to consider about the future political activities of the Muslims in Mysore. It is learnt that a meeting was held at his residence on the 15th July 51. We do not know the matters discussed therein. We characterise this move as highly inopportune and improper. Mr. Mahamood Sheriff continued to be the President of the All Mysore State Muslim League even during the days he occupied a seat in the Cabinet of Mysore.

It is clear that a communal body has no place in Indian political set up and the Ex-President of the Muslim League has no right in staging a comeback on the political scene at this juncture when elections are fast approaching. The Muslims trust that the Mysore Congress High Command will not commit the mistake of establishing contact with the Muslims through any body or any gentleman who happened to be the Office-Bearer of the Old All Mysore State Muslim League, because it is against the principles of Congress to recognise Muslim League as the representative of muslims or to contact the muslims through that organisation. Besides this, it would not be correct for the Congress or the Government to take for granted, that the President of the Old Muslim League is the representative of Muslims of Mysore State. The Muslims are tired of persons who wake up on the eve of elections to profess their leadership. The All Mysore State Muslim League does not command the confidence of the Muslims of Mysore.

The Government of Mysore and the Congress High Command should also take care that persons who played very active roles in the pre-partition days, do not change their name and complexion to suit the present days and create an undesirable communal atmosphere in politics in a secular State. The Muslims of Mysore will be sadly disappointed if the Congress does not establish direct contact with the Muslims but approaches them through a communal organisation. We shall watch the attitude of the Congress and Government in this respect with keen interest.

18-7-51.

MYSORE. A MUSLIM.

THE INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH

Rajakaryaprasakta A. N. Raghavachar, Financial Advisor to H. H. The Maharaja of Gwalior, writes from Bombay :

"How much would like to be present on this great occasion. But the trammels of circumstance prevent my movements. It is but right that the Maharaja of Mysore should graciously begin the occasion with His august and personal presence, as he is a worthy successor to the great Rulers, who have done so much in the past to resuscitate the living progress of the all-round value that Sanskrit embodied in its lucent sounds and words. It is but befitting that he should now light this torch and carry on the illumination down the vistas of time. I associate myself with you in all that you may feel on the occasion. We are but the mites, the little specks of dust that scatter the sunshine to be enabled to carry on this glorious mission in which your predecessors in life have been the first to participate in establishing in Mysore the beginnings under the benign rule of that great savant, the late His Highness the Munmadi Sri Krishnarajendra Wadiyar Bahadur of glorious and gracious memory.

My little vocal tribute on this occasion has to be in writing, but my heart is with you all. God be with you!"

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

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"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XI No. 46] Monday 30—7—1951 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. Hons., F.B.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939 40. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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KASHMIR

Rao Bahadur, Rajakaryaprasakta M. Ramaswamy writes:

It is most regrettable that beautiful Kashmir has been a chess game of the United Nations on the international talks of U.N.O. and Security Council. To say that Kashmir does not belong to India is something like telling a mother that her child is not hers. From ages it is said that Kashmir is one of the 56 provinces of India. The following Sanskrit Slokam is taught to every Indian child when it is even three years of age, making the child to understand that its beloved Goddess of learning is living in Kashmir. So Kashmir is a very familiar name to every boy and girl of India.

"Namaste Sarada Devi, Kashmira Puravasini,
Twamaham Prarthaye Nityam, Vidya Danancha Dehime".

"I bow to you Sri Sharada Devi of Kashmir and pray you daily to Bless me with learning."

Large quantity of Wool in the shape of Shawls, rugs and other woollen goods manufactured in Kashmir were largely used by Indians. The sweet smelling and costly red drug saffron used for medicines and perfumes is grown in Kashmir in large quantities. Kashmir is carrying big trade in these two comomdities with India and several other countries of the world. Besides Kashmir has a strip of land having an area of 2000 square miles at a height of 15,000 feet whigh no other country in the world has such a big area of level land at such height which uppears to be loveliest in the worrld. Before the advent of the foreigners to the country Kashmiries were known for their great learning. It is well known that our present Prime Ministers' home land is Kashmir. Besides that Kashmir gave to India, the great Mothilal Nehru, the revered father of our Prime Minister and Sir Tej Bahadur Sapru, the two great legal lumanaries of India. Kashmir is about 80,000 square miles in area being the largest of Indian States and it attracts all the world tourists owing to its natural beauty.

Partition of India should not have been accepted. It is all done in haste. It is most regrettable that the British, who were chiefly responsible to unite the torn India and Burma divided it while returning it to its people. India is not divided into two parts but it has been divided into three parts *i.e*, Pakistan East, Pakistan West, and torn India or as Mr Liaquet Ali Khan calls it, torn Bharat.

The present leaders of the country often say that people shall not speak of the division of the country. It is all done whether right or wrong. People shall support the division. Before India was divided, the people of the country were not consulted. Mahatma Gandhi was not in favour of the division of the country. The present President of the Congress Sri Purushotamdas Tandon was also against the division of the country. The whole responsibility for division was taken up by a few top ranking leaders. By this division of the country and separation of Burma from India, famine is playing a havoc from Cape Comorin to Himalayas. Not contented with the damage that has already been done to India, still Pakistan wants Kashmir also to be snatched away from India on the plea that Kashmir has a larger percentage of Muslims. Inspite of agreeing for a division of the country, India never agreed for a two nation theory as was propounded by the great leader of the Muslim League. If two nation theory was accepted by India all muslims should have gone from India and lived in Pakistan. But that is not the case. More than a forty millions of Muslims have chosen to live in India, and they live in India as comfortably as their Hindu brothern with all the liberties of a citizen in a free country. The case is quite the contrary in Pakistan.

(To be continued)

FOOD TECHNOLOGICAL RESEARCH

In view of the wide reports that have been published about Prime Minister's advice, during his recent visit to the Institute, its Publicity Section have issued the following:

"The Prime Minister, the Hon'ble Sri Jawaharlal Nehru, accompanied by His Highness the Rajpramukh of Mysore and the Chief Minister, visited the Central Food Technological Research Institute in Mysore. The Prime Minister inspected the Permanent Exhibition of Indian processed food products, and showed a keen interest in the preparations made out of non-cereals and synthetic food-grains, canned and bottled products of jack fruit and tender Bamboo shoots grown in Mysore, and in the different methods for storing wheat, orange and other fruits. He evinced great interest in the researches in progress on Vanaspati and in the tonic wines and invalid foods prepared in the Institute.

After visiting the Divisions of the Institute, the Prime Minister addressed the staff and advised them to manufacture on a semi-commercial scale the products standardized in the Institute. He also suggested that the publications of the Institute may be translated into various Indian languages to popularize the products.

Similar words of appreciation and encouragement were addressed to the staff and students of the Institute by the Hon'ble Ministers Sri Diwakar, Sri G. B. Pant, Sri Thirumala Rao and Sri S. P. Barman who visited the Institute after the A.I.C.C. sessions in Bangalore."

A "SAPTAAHA"

The Saptaaha or Seven-day-reading of Maharaja Chika Devarja Wodiyar's remarkable work *Chikaderaraja Binnapam* to which we referred in our last issue was concluded on the 24th evening, marking the finale of the festivities connected with His Highness's Birthday. Before a large congregation of gentlemen and ladies in the Sri Krishnaswamy Temple, Sahityaratnam Jaggu Venkatacharyar summarised the philosophical truths contained in the *Binnapam*, while Vidwan Juggu Sudersanacharya read out the mellifluous original. The large audience applauded when Sri R. Tirunaraniengar made the announcement that His Highness had been graciously pleased to sanction the holding of the "Saptaaha" annually. Sri G. R. Josyer was then requested to present a purse to Sri Venkatacharyar. and his son Sri Sudarsanacharya. Mr. Josyer thanked Sri Venkatacharyar for his fine exposion of the *Binnapam*, and presented a purse as a meagre token of the gratitude of the audience. Thanks were offered to His Highness for graciously sanctioning the conduct of the *Saptaaha*. After the offer of worship to the image of Sri Narayanaswamy, and ರಾಜಾಶೀರ್ವಾದ and distribution of sweets, the much-appreciated function came to a close.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

The Rationalist.

Monday 30-7-1951

GOOD BOOKS

Two enterprising educationists, Messrs A. Sheshaiyengar, M A., and Mir Murtuza Hussain B.A., B.T , have brought out a handy volume, "The Indian Citizen." Early in this century Sir William Lee-Warner had brought out a book styled "Citizen of India", describing the status of the Indian Citizen under the British Administrative set up. Things have changed considerably under the new Republican order, and the book before us seeks to enlighten the Indian student as to his status, his rights, and his duties, from boyhood and parental tutelage to the stage of world-citizenship. In 30 chapters, in the course of 210 pages, from the village home to the United Nation's Centre, social, civic, political and administrative institutions and principles are described with the aid of charts, and render the book a helpful guide both to the student and adult enquirer.

While the above deals with the life of the individual as a citizen, "ಮಾನುಷೀಗೃಹ್ಯಜೋಧಿನೀ" by Sri M. Gangadharamurthi, deals with the epochal ceremonials of a man born into the higher Hindu cultural fold, according to the canons of Sage Apastamba. Sri Gangadharamurthi, being a remarkable scholar of the Vishwakarma Community, intends the work for the use of his own people. The complete rituals from ಪುಂಸವನ, ಸೀಮಂತ and, ಜಾತಕರ್ಮ to ಉಗ್ರರಥಶಾಂತಿ, (60th year) ಭೀಮರಥಶಾಂತಿ (70th year), ಸಹಸ್ರಚಂದ್ರದರ್ಶನ (80th year) and ಕನಕಾಭಿಷೇಕ, on the birth of the great-grandson, are given with Vedic texts with translations in Kannada.

The same author presents another intresting work, dealing with the "ಪ್ರತಿಷ್ಠಾವಿಧಿ" of temple images, according to "Kashyapa Shilpa". It is a small portion of the great work, but in an illuminating preface refers to the wide range of "Shilpa" among the ancient Hindus, covering the whole field of modern technology, including the construction of ships as well as aeroplanes. We compliment Sri Gangadharamurthy both on his scholarship and on his zealous endeavour to restore the ancient status and standards of the Viswakarma community. It is also an effort at unveiling the past for which he deserves warm commendation. *Editor.*

"The Indian Citizen", by A. Sheshaiyengar M.A., and Mir Murtuza Hussain, B.A., B.T., Church Road, Mysore. Price Re. 1-8-0

"ಮಾನುಷೀಗೃಹ್ಯಜೋಧಿನೀ" Price Rs. 10/- and "ಸಮಸ್ತದೇವತಾ ದೇವಾಲಯಾದೀನಾಂ ಪ್ರತಿಷ್ಠಾವಿಧಿಃ (ಕಾಶ್ಯಪ ಶಿಲ್ಪೋಕ್ತಃ)." Price Re. 1/- by M. Gangadharamurthy, 976, Mandi Mohalla, Mysore.

THE INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH

Sri M. R. Sampathkumaran, M A., Son of late Rao Bahadur M. Rangacharya, and Author, and Editor, "Educational Review," Madras, writes,

"You have been doing a great work for the preservation and popularisation of the glorious heritage that lies hidden in Sanskrit. You may remember that Matthew Arnold once defined the true apostles of equality as those who try to make popular the best that has been thought and written in the world. The greatest service to the common man can therefore be expected from the institution you are sponsoring. I am sure that with your energy and zeal, you will make it a success, and that it will soon make some outstanding contributions to our cultural history."

‘ಸ್ವೀಕಾರ

ಹಿಸ್ಟರಿ ಆಫ್ ಮೈಸೂರ್ ಅಂಡ್ ದಿ ಯಾದವ ಡೈನಾಸ್ಟಿ

ಇಂಗ್ಲಿಷ್

(ಮೈಸೂರಿನ ಇತಿಹಾಸ ಮತ್ತು ಯಾದವ ವಂಶ. ಲೇಖಕರು; ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್. ಆರ್. ಇ. ಎಸ್., ರ್ಯಾಷನಲಿಸ್ಟ್ ಕಾರ್ಯಾಲಯ, ಮೈಸೂರು. ಬೆಲೆ ೬ ರೂಪಾಯಿ.)

"ಸ್ವತಂತ್ರ ಭಾರತದ ಇತಿಹಾಸವು ಹೊಸದಾಗಿ ಬರೆಯಲ್ಪಡಬೇಕಾದಂತಹ ಸನ್ನಿವೇಶದಲ್ಲಿ ಭಾರತದ ಪ್ರಮುಖ ಭಾಗವಾದ ಮೈಸೂರಿನ ಇತಿಹಾಸದಲ್ಲಿ ಒಂದು ಪ್ರಮುಖಘಟ್ಟವನ್ನು ಆಧಾರಭೂತವಾಗಿಯೂ ರಾಷ್ಟ್ರೀಯ ಪ್ರೇಮಪುರಸ್ಸರವಾಗಿಯೂ, ವಿದ್ವತ್ಪೂರ್ಣವಾಗಿಯೂ ಚಿತ್ರಿಸಿ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್‌ರವರು ಅಗಾಧ ರಾಷ್ಟ್ರೀಯಕಾರ್ಯದಲ್ಲಿ ಒಂದು ಅಭಿಮಾನಪೂರ್ಣಭಾಗವನ್ನು ಯಶಸ್ವಿಯಾಗಿ ನಿರ್ವಹಿಸಿದ್ದಾರೆಂದರೆ ಅತಿಶಯೋಕ್ತಿಯಲ್ಲ. ೩೧೮ ಪುಟಗಳ ಈ ಬೃಹದ್ಗ್ರಂಥದಲ್ಲಿ ಇತಿಹಾಸಕ್ಕೆ ಸಿಲುಕದಂತಹ ಕಾಲದಿಂದ ಮೈಸೂರಿನ ಹೆಜ್ಜೆಯನ್ನು ಗುರುತಿಸಿ ಅನಂತರ ಇತಿಹಾಸಕ್ಕೆ ಸಿಲುಕಿರುವ ಕಾಲದಿಂದ ಹಿಡಿದು ಇಂದಿನ ವರೆಗೆ ಮೈಸೂರು ದೇಶದಲ್ಲಿ ನಡೆದಿರುವ ಸರ್ವವಿಷಯಗಳನ್ನೂ ಇಲ್ಲಿ ಸಂಶೋಧನಾತ್ಮಕವಾಗಿ ಸಂಗ್ರಹಿಸಿ ವಿಸ್ತರಿಸಿ ವಾಚಕರ ಮುಂದಿಡಲಾಗಿದೆ. ಶ್ರೀ ಜೋಸ್ಯರ್‌ರವರಂತಹ ಪ್ರತಿಭಾಶಾಲಿಗಳು ಹಾಗೂ ಉತ್ಕಟ ಇತಿಹಾಸಾಭಿಮಾನಿಗಳು ಇಂತಹ ಕಾರ್ಯಕ್ಕೆ ಕೈಹಾಕಿರುವಾಗ ಅದರಿಂದ ಅತ್ಯುತ್ತಮ ಫಲ ದೊರಕಿರುವುದರಲ್ಲಿ ಆಶ್ಚರ್ಯವೇನು? ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಪ್ರಗತಿ ಪೂರ್ಣ ಇತಿಹಾಸವನ್ನು ಈ ಗ್ರಂಥನಲ್ಲಿ ಸುಂದರ ಕಥೆಯಂತಹ ಸ್ವಾರಸ್ಯ ನಿರೂಪಣೆಯ ಶೈಲಿಯಲ್ಲಿ ಬರೆದುಕೊಂಡುಹೋಗಲಾಗಿದೆ

ಮೈಸೂರು ಸಂಸ್ಥಾನಕ್ಕೆ ಯದುರಾಯರು ಕಾಲಿಟ್ಟಾಗಿನಿಂದ ಅವರ ವಂಶದವರಾದ ಎಲ್ಲಾ ಅರಸರೂ ಅದರಲ್ಲೂ ಶ್ರೀ ಚಿಕ್ಕ ದೇವರಾಜ ಒಡೆಯರು, ಶ್ರೀ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರು, ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು, ಶ್ರೀ ಚಾಮರಾಜ ಒಡೆಯರು, ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಸಂಸ್ಥಾನದ ಅಭ್ಯುದಯ ಕಾರ್ಯಗಳಿಗಾಗಿ ತಮ್ಮ ಜೀವಿತವನ್ನೇ ಮೀಸಲುಮಾಡಿ ವಿಚಕ್ಷಣೆಯಿಂದ ಆಡಳಿತವನ್ನು ನಡೆಸಿ ಜಗತ್ತಿನ ಇತಿಹಾಸದಲ್ಲಿ ಮೈಸೂರಿಗೆ ಸ್ಥಾನಗಳಿಸಿ ಕೊಟ್ಟುದನ್ನು ವಿವರವಾಗಿ ಉಲ್ಲೇಖಿಸಲಾಗಿದೆ. ಅಳುವ ಮಹಾಸ್ವಾಮಿಯವರಾದ ಶ್ರೀಮಜ್ಜಯಚಾಮರಾಜ ಒಡೆಯರ ಕಾಲದಲ್ಲಿ ಸಂಸ್ಥಾನವು ಪ್ರಜಾಪ್ರಭುತ್ವದ ಸುವರ್ಣ ರಾಜಕೀಯ ಯುಗಕ್ಕೆ ಕಾಲಿಟ್ಟುದನ್ನೂ, ಮೈಸೂರು ಇತಿಹಾಸಕ್ಕೆ ಈ ಅವಧಿಯು ಮುಕುಟಪ್ರಾಯವಾಗಿರುವುದನ್ನೂ ಎತ್ತಿ ತೋರಿಸಲಾಗಿದೆ.

ಗರ್ವರಲ್ಲಿ ಇಬ್ಬರು ಯಾದವ ವಂಶಜರು ಮಧುರಾ ಪಟ್ಟಣವನ್ನು ಬಿಟ್ಟು ಮೈಸೂರು ಸಂಸ್ಥಾನಕ್ಕೆ ಬಂದು ಕಾಲೂರಿದಾಗಿನಿಂದ ಪ್ರಾರಂಭವಾದ ಅರಸರ ಪರಂಪರೆಯು ವಿಶಾಲ ಭಾರತದ ರಾಜಕೀಯ ಘಟನೆಗಳ ನಾನಾ ಪ್ರಭಾವಗಳಿಗೆ ಈಡಾಗಿದೆ. ಇಡೀ ಭಾರತದಲ್ಲಿ ನಡೆದ ನಾನಾ ಘಟನೆಗಳು ಮೈಸೂರಿನಲ್ಲೂ ನಡೆದುಹೋಗಿದೆ. ಇವೆಲ್ಲವನ್ನೂ ಶ್ರೀ ಜೋಸ್ಯರ್‌ರವರು ಬಿತ್ತರಿಸಿರುವ ಲೇಖನಿಯಿಂದ ಓದಬೇಕು!

"ವೈಶಿಷ್ಟ್ಯಪೂರ್ಣವಾದ ಪ್ರಕೃತಿ ಸನ್ನಿವೇಶಗಳಿಂದ ಕೂಡಿದ ಸಣ್ಣ ರಾಜ್ಯಗಳು ಜಗತ್ತಿನ ಇತಿಹಾಸದಲ್ಲಿ ಅತ್ಯಂತ ಪ್ರಭಾವಶಾಲಿಯಾದ ಪಾತ್ರವನ್ನು ಬೀರಿ ಜಗತ್ತಿನ ಮಹಾ ಪುರುಷರುಗಳಿಗೆ ಜನ್ಮವಿತ್ತಿದ್ದ ಗ್ರೀಸು, ಪ್ಯಾಲಸ್ಟೈನ್, ಇಂಗ್ಲೆಂಡುಗಳ ಹೆಸರುಗಳನ್ನು ನಾವು ಉಲ್ಲೇಖಿಸುವುದಾದರೆ, ಅವುಗಳ ಸಾಲಿಗೆ ಮೈಸೂರನ್ನೂ ಸೇರಿಸಬೇಕು," ಎಂಬುದಾಗಿ ಲೂಯಿ ರೈಸ್‌ರವರು ಹೇಳಿರುವಮಾತನ್ನು ಈ ಪುಸ್ತಕದ ಕೊನೆಯಲ್ಲಿ ಉದ್ಧರಿಸಲಾಗಿದೆ. ಈ ಸಕಲ ಪುಟಗಳ ಆಕರ್ಷಣೀಯ ಇತಿಹಾಸವನ್ನು ಓದಿದ ಮೇಲೆ ಯಾರು ತಾನೇ ಈ ಮಾತನ್ನು ಪುನರ್ಚಿಸಲಾರರು! ಮೈಸೂರಿನ ಇತಿಹಾಸವೆಂದರೆ ಅಂತಹುದು—ಶ್ರೀ ಜೋಸ್ಯರ್‌ರವರು ಬರೆದಿರುವ ಶೈಲಿ ಅಂತಹುದು!

ಕೇವಲ ಇತಿಹಾಸಾಭ್ಯಾಸಿಗಳಿಗಷ್ಟೇ ಅಲ್ಲ, ಇತಿಹಾಸ ಸಂಶೋಧಕರಿಗೆ ಮಾತ್ರವೇ ಅಲ್ಲ ದೇಶಾಭಿಮಾನಿಯಾದ ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯ ಸ್ತ್ರೀಪುರುಷರಿಗೂ ಈ ಗ್ರಂಥ ಉತ್ತಮವಾದ ಕೈಪಿಡಿಯಾಗಿದೆ. ರಾಷ್ಟ್ರದ ಇತಿಹಾಸದ ಉತ್ಥಾನ ಪತನಗಳನ್ನು ಈ ಗ್ರಂಥದಲ್ಲಿ ನೋಡುತ್ತೇವೆ. ಇಂತಹ ಉಪಯುಕ್ತ ಗ್ರಂಥದ ಕನ್ನಡ ಅವೃತ್ತಿಯೂ ಬೇಗ ಬಂದು, ಶ್ರೀ ಜೋಸ್ಯರ್‌ರವರ ಕೃತಿಯು ಪ್ರತಿಯೊಬ್ಬ ಕನ್ನಡಿಗರಿಗೂ ಮುಟ್ಟುವಂತಾಗಲೆಂದು ಆಶಿಸುತ್ತೇವೆ. ಇಂತಹ ಗ್ರಂಥ ನಿರ್ಮಾಣಕ್ಕಾಗಿ ಶ್ರೀ ಜೋಸ್ಯರ್‌ರವರಿಗೆ ನಮ್ಮ ಅಭಿನಂದನೆಗಳು."

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SIZE

Tallest man in the world is twenty-six-year-old Ted Evens of Surrey, who has shot up to 9 ft. 3½ in—barely 6 in. short of the Biblical Goliath. And he can't tell where he's going to end.

The army gave him up as too big a job. His reach in boxing was so extreme that people chuckled as soon as he entered the ring. Piano-playing proved fiddling, for he can stretch two octaves with one hand. In hotels he curls up on the floor of a double room rather than demand double-length beds!

Ted dislikes travelling in buses. His head catches the luggage rack when he sits in a train. Out-growing his clothes at 6-in. a year, he still gets double food rations—and needs them!

In fact, this modest young Englishman is outgrowing the giants of history. Even Barnum had to be content with matching midget Tom Thumb against a mere seven-footer. Ripley reported on 9 ft. 3-in. Jan Van Albert, whose suits needed over eight yards of cloth; and the Royal College of Surgeons in London preserved—until the blitz—the 8-ft. 4-in. skeleton of the Irish gaint, Charles Byrne.

Hitherto, the tallest man in Britain was 8-ft. 7-in. Patrick Cotter, who enjoyed every inch of his height. Back in 1806, he scared city watchmen by lighting his pipe at street lamp. Sometimes he reached up to kiss pretty girls who leaned out of upper floor windows as he passed.

His appetite wouldn't do to-day! Four steaks at a sitting, twenty eggs, three large loaves and three quarts of milk for breakfast sometimes left him unsatisfied!

Then there was 8-ft. 10-in. Robert Walton of Alton, Illinois, who died in 1940 ranking as America's tallest man. He weighed 30-lb. by the time he was six months old, went into long pants at the age of six, and at nine had reached 6-ft. 1-in.!

He used to help his normal-sized mother around the house by washing upper windows and dusting light fittings Ted Evans, similarly always distempers the ceilings at home, but finds his height awkward, for he has to stoop!

Robert Walton, who wore size nineteen collars and slept in a specially made bed, was always promised a dream house built to his proportions—when he stopped growing. Alas, a foot brace which he wore to help support his weight of thirty-five stone chafed his ankle, causing a fatal infection, and he died, unmarried, at twenty-two.

Among the world's tallest women 8-ft. 6-in. Brunhilde Van Druysen says that she has had several offers of marriage, but never found a man able to keep her. One of New York's tallest amazons, Lois de Fee, fell in love with a 3-ft. 6-in. midget—and married him. Later, they were divorced, her husband claiming that she dandled him like a doll!

America's tallest sideshow exponent, 8-ft. 6-in. Jack Earl, has to have even his ties specially made, and likes to remind sideshow crowds, "I may be tall, but at least I'm short-sighted."

It could happen to anyone. Hypertrophy of the pituitary gland speeds growth, boosts ears to oversize and diminishes sensations of touch, pain or temperature in the feet. Thus most giants have foot trouble. Pituitary failure may cause self-consciousness, but, luckily, it doesn't spoil a giant's sense of humour.

Eight-foot-ten-inch Robert Walton used to grin whenever he refused a cigarette. "No thanks," he'd say. "It might stunt my growth!"

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FISHING IN SANSKRIT

Mr. L. S. Hora, Director, Zoological Survey of India, Calcutta, in the course of a letter to *Nature*, states that a twelfth century Sanskrit treatise contains a chapter on angling, which dates the literature on this pastime to a period much earlier than the 'Boke of St. Albans', published early in the 15th century.

The publication of the Sanskrit manuscript of "Maanasollaasa" by King Someswara, son of King Vikramaditya VI of the later Chalukyas, in the Gaekwad's Oriental Series (Publication No. XXVIII, Baroda, 1925) has brought to light a chapter on angling which gives details, almost modern in practice, about this pleasant pastime. "Maanasollasa" is an encyclopaedic work and was composed in A.D. 1127. The kingdom of Someswara comprised practically the whole of the Deccan plateau and included the Godavari, Narmada, Tapti and Krishna river systems.

The chapter on angling is entitled "Matsyavinoda", the pastime of angling. As many as thirty-seven species of Indian sporting fishes are mentioned. These are divided into marine, freshwater and anadromous kinds. They are then further divided into scaly and scaleless varieties, and each group is still further divided into large, medium and small according to size. From the etymological meanings of the fish names and other particulars given in the work about each kind, it has been possible to determine with a fair degree of certainty thirty-three out of thirty-seven species. The fishing tackle is dealt with under the three main componants, namely, line, rod and hook. Various types of fibres for making a line are suggested, and their relative merits discussed. A solid bamboo shoot or a branch of mangrove tree are suggested as suitable material for making a rod; types of suitable iron hooks are described.

For different groups of fishes different prescriptions are given for preparing ground baits, and methods of feeding various species are separately described. Someswara also gives hints on the actual fishing technique and refers to details of ground bait, tackle, float, bait, casting the line, fish bite, striking a fish and playing a fish.

By studying inscriptions of irrigation tanks in Southern India it has been possible to give an evolutionary sequence of fishing in such tanks. A Tamil inscription of A.D. 1112 mentions revenue derived from fishing for the maintenance of the tank, which shows that the art of pond culture, and angling had already progressed fairly far. King Somesvara composed his "Maanasollaasa" in 1127. In all the inscriptions of the thirteenth to the sixteenth century, one finds that fishery revenue from irrigation tanks was sufficient for their maintenance. From this historical narrative, the art of sport fishing can definitely be assigned in Southern India to the middle of the tenth century.

The work referred to here shows that the art of angling was developed in ancient India to a very high standard for the methods described therein are quite in line with those used by anglers in India to-day. The gipsies of Europe, who use Mongolian, Hindi and other fragments of Asiatic languages, to-day practise the same methods as those described by King Somesvara, and it is likely that they wandered from India to Europe and spread the art of angling there. The so-called 'Thomas Detective float', a peacock feather type of float, is described in "Matsyavinoda" and is not an innovation of the nineteenth century. Full details of this work with an atlas of fishes referred to therein, will appear in the Journal of the Royal Asiatic Society of Bengal in due course.

KASHMIR

(Continued from last issue.)

Rao Bahadur M. Ramaswamy writes,

There is a great exodus of Hindus from both the Eastern and Western Pakistans on account of perpetual insecurity as regards their life and property in spite of an agreement between the Prime Ministers of India and Pakistan about the safety of Hindus in Pakistan and Muslims in India. This is happening because the present Government of India wants peace and friendship with its neighbour. This foreign policy of India is thoroughly misunderstood by the ruler of Pakistan and is taken as a weakness of the administration in India; and they hope to take Kashmir also as they took most fertile provinces of India by their usual threats from the beginning. Some foreign powers also are still interested in further weakening India by further division of the country. They are afraid that if India is economically strong and contented, it will be a strong power in the world opposing colonial system of government, the old imperialism and colour hatredness.

India is still a member of the British Commonwealth. The Indian Prime Minister in his recent statement to the Nation insisted India continuing as member of the British Commonwealth, inspite of strong opposition by socialists and other political parties in the Country. The Americans greatly desire the friendship of India being afraid of Russian influence on India. India has declared and it has been its slogan that it does not aspire after the property of the other Nations. What is more, India is often making statements that it does not help any country to encroach upon the liberties of smaller nations. The chief aim of India in entering the U.N.O. and the Security Council is to establish peace and avoid wars in the world.

What is most unfortunate is that the British and the Americans have taken special interest in Kashmir question and instead of bringing the wrong-doer under international discipline, they are encouraging the aggressor to get Kashmir and further weaken India not only economically but from the military point of view also. Kashmir touches Pakistan, Afganistan, Russia and China. India must have strong defence forces in Kashmir to preserve herself. It is the misfortune of the country that Mahatmaji is no more who could have created a moral opinion in favour of India by his non-violent policy. Neither Sardar Patel is living who could have warned England and America about their interference in the affairs of India. India has never accepted Communism even in her dreams. England and America are extravagantly anxious that India shall not adopt communism. If India adopts communism, the whole of Asia succumbs to communism. No efforts of America and England with all their Hydrogen bombs can save Australia from being devoured by communism. The British Commonwealth also will be a dream as its Empire has been. It will be a wisdom on the part of America and England to help India to be strong under the leadership of Pandit Nehru. If matters are delayed, and hands are changed in India, England will loose an opportunity to preserve its commonwealth as it unwisely lost an opportunity to preserve its mighty Empire by its weakening policy with America, India and other countries. It is not of much importance if America is merely sending food and giving big loans to India. It is only strong India in Asia that can help Briton, America and the U.N.O.

Pandit Nehru and Mr. Sheik Abdulla, the Lion of Kashmir, cannot be threatened often with Kashmir question by foreign powers. If attempts are made to deprive India of Kashmir, all political parties and all non-party people in India including all India Muslims will unite under the leadership of Pandit Nehru to preserve Kashmir for India even at the cost of a division of the world into blocks.

The Rationalist.

Monday 6-8-1951

THE INTERNATIONAL ACADEMY

That the International Academy of Sanskrit Research fills a long-felt want ia shown by the latest event. Some 25 years ago there lived a Panchratra scholar in Mysore by name Sri Phanipuram Rangasramy Bhattar. His father, Sri Keshava Bhattar, and his grand-father were learned men in Pancharatra before him. He left behind a valuable collection of Pancharatra literature which was lying useless these twenty years. The founding of the Academy has inspired his son Sri N. Keshaviengar, to make over the collection consisting of 27 palm leaf manuscrips, 11 beautifully written paper manuscripts, and 64 printed volumes in English on Pancharatra and allied subjects to the Academy.

The Academy which seeks to serve as a temple of Ancient Indian Culture, will provide a safe niche for such unutilised or uncared for collections in Indian homes, and also put them to the best use possible.

The collection which has now found its way into the Academy opens a new vista of Research, for Pancharatra represents a very ancient school of Indian thought, of profound material and spiritual value. The literature comprising it is perhaps the most voluminous in the Sanskrit realm of letters, including 108 samhitas of the exteat of 15 lakhs of double stanzas! The total extent at one time is said to have been 1½ crores of double stanzas bearing upon various fields of civilised living!

If the Mahabharata with its 126000 couplets has amazed Western scholars, we do not know what Pancharatra with its 1½ crores of couplets would do to them!

We thank Sri Rangaswamy Bhattar's son, Sri N. Keshaviengar, for his kindly gift to the Academy.

THE INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH

Further Messages:

H. H. Maharaja Mohun Shamsher Jang Bahdur Rana, Prime Minister of Nepal, Kathmandu:

"Regrets that he could not attend the ceremony and hopes that it was held successfully."

* * *

Professor Giuseppe Tucci, President, Instituto Italiano per il Medio Ed Estremo Oriente, Rome, Italy:

"I have heard with the greatest pleasure of the opening of the International Academy of Sanskrit Research, and I express my most sincere congratulations and wishes for the prosperity and success of its future activities.

I only deeply regret that your invitation reached me too late thus preventing me from sending you a friendly message before now.

As a scholar of Indologist studies honoured by the title of "Agamavaaridhi", and as President of this Institute, I am doubly interested in the birth of a new centre of Sanskrit learning.

I feel sure that the Sanskrit studies will be greatly enhanced by the research work and activities of your Academy.

With best regards and all good wishes,

Your sincerely,
Giuseppe Tucci."

The Secretary, Rockefeller Foundation, New York:

"May I take this opportunity to extend our congratulations to the International Academy of Sanskrit Research on this important occasion, and to send our good wishes for the years to come!"

WORLD POPULATION

Mankind has increased by 825,700,000 during the past 50 years, the World Health Organisation announced recently. The world population in 1900 is given as 1,541,700,000 as compared with 2,377,400,000 in 1949.

Of the 52 countries listed only Southern Ireland has registered a decrease. There the population has dropped from 3,200,000 to three million during the period.

The largest increase in the world has been in India and Pakistan whose total is given together. The population in these two countries has increased by 137,900,000 rising from 282,500,000 in 1900 to 420,400,000 in 1949. The Soviet increase during the past half century is 74 million—from 126 to 200 millions—while the increase in the United States is 73,200,000—from 76 millions to 149,200,000. Britain's population has increased by twelve and a half million over the period and is listed in 1949 as 50 millions compared with 37,900,000 in 1900.

The largest world percentage increase was registered in Argentina where the population went up from 4,800,000 in 1900 to 16,100,000 in 1949—an increase of 251 per cent.

The W.H O. statistics give the world population by Continents as: Africa 199·9 million—up 57·2 millions: Asia 1,253·5 millions—up 414·6 millions: Europe (except U.S.S.R.) 392·8 millions—up 103·9 millions: Oceania 12·4 millions—up 6·2 millions:

Among Commonwealth countries, Canada's population increased from 5.2 to 13·2 millions. Australia's from 3·8 to 7·8 millions. New Zealand from 100,000 to 1·9 millions, South Africa's from 4·7 to 12·1 millions, Ceylon's from 3·5 to 7·3 millions.

The total population in seven Commonwealth countries and Britain is given as 513·2 millions.

The W.H.O. statistics show that in the past 300 years the population of the world has grown from an estimated 545 millions in the year 1650 to 2,377·4 millions in 1949.

The statistics are contained in a study of world population trends prepared by Dr. Taya Swaroop, of India, chief of the statistical studies section, of the W.H.O. statistics division.

A CAREER

Failed in business '31
Defeated for Legislature '32
Again failed in business '33
Elected to Legislature '34
Sweetheart died '35
Had nervous breakdown '36
Defeated for Speaker '38
Defeated for Elector '40
Defeated for Congress '43
Elected to Congress '46
Defeated for Congress '48
Defeated for Senate '55
Defeated for Vice-President '56
Defeated for Senate '58
Elected President '60

It's an outline of the life of Abraham Lincoln! "That's a personal recipe for licking defeatism," says DiSalle.

"WINGED DEMONS"

The Cingalese possess a holy chronicle which records Ceylon's history over an era of more than twenty-four centuries. This document sets down that the island, which was a few times visited by Gautama Buddha to preach his articles of faith, has known an epoch of unprecedented welfare and that at one time its inhabitants surpassed by far the present population.

The causes of this depopulation are not far to seek. This "Blessed Island" was at times ravaged by epidemics and both natives and those in power who ruled there in ages past, had to suffer seriously. On a Dutch map of the 17th century, large areas are left blank, not because they were Terra Incognita, for right across these empty spaces were written the sinister words: "depopulated because of sickness."

Cingalese legend tells how during the reign of Dahama. S.Bo, in the year 238 of our era, the people were so badly afflicted by fever and sickness, that the paddy fields could no longer be cultivated and thus caused protracted famine. The plague was attributed to the malevolence of the "winged demon" which they tried to exorcize with devil dances. According to their legend, the people would not find lasting happiness until the winged demon was killed.

To-day, not much value is put on devil dances: The people rather seek salvation in modern medical science which has given them an effective remedy against the terrible malaria fevers, namely QUININE, prepared from the bark of the Cinchona-tree.

The very expert Malaria Commission appointed by the now defunct League of Nations advised in their report published in 1938 a daily dose of 6 grains of quinine during the whole of the dangerous season, while they further recommended a daily dosage of from 15 to 20 grains for a period of from 5 to 7 days when attacked by a bout of malaria.

It is not only in Ceylon that the people are ravaged by malaria, for everywhere in tropical or subtropical regions, thousands and even millions of malaria sufferers are to be found.

To these people it is therefore of the greatest importance that the prescriptions given at the time by the above mentioned specialists should be strictly adhered to.

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AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-49. EDITOR: YAJURVEDA (5 VOLS. & RIGVEDA PADA) EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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THE ELECTIONS

Mr. M. R. C. Basappa, writes from Mysore:

In spite of the spectacular achievements of the Congress Government during the last four years, Independence does not seem to have brought anything but misery in its train, at least so far as the Middle and poorer classes (who form more than 90% of our population) are concerned. The present disturbed conditions of our country are most alarming. Apart from the international situation, which is itself threatening to develop into the most disastrous World War and its effects on our Economical conditions we ourselves are passing through a crisis which may at any time develop into more ugly proportions. The War threats from Pakistan and internal upheaval from opposition parties; Communist disturbances and Students' demands: soaring prices and inflation; lack of co-operation between the Public and the Government; absence of happy and mutually beneficial connection between the purchasers and growers; scarcity of food grains and clothing; un-employment—these and other factors need no comments.

The Election Propaganda carried on by the various Political Parties which have newly come into existence with the dual purpose of discrediting the Congress Regime and capturing power is adding fuel to the fire. Whether it is wise to hold the Elections in the face of such serious developments has to be realistically considered. The way in which seriously damaging statements are made against the veteran Congress is too disgusting, scandalous and capable of serious repercussions. Being myself a Congress Worker I have not the least doubt that apart from the Congress there is no other party that could run the Government now or in the near future. Congress has yet to fulfil its avowed objective of establishing a system of orderly Democratic Government and bring its schemes of Economical, Industrial, Agricultural and Social advancements to a working and progressive stage. It was Congress that fought and brought us Independence and it is Congress that has a rightful claim to nurse the Baby Republic until it becomes strong enough to look after itself. No other party could claim to do the job better.

Except those that have directly vested interests, the general public have no interest in the Elections. Two square meals per day, sufficient clothing and smooth living conditions are all that they need and aspire for. They do not care by what name a Government is called or by whom it is manned so long as the above necessities of life are not wanting. Unfortunately, it is in these particular matters that the Government has miserably failed. In spite of the one hundred and one reasons that may be put forward to explain the failure, the fact remains that it is for the most part due to the subversive activities of a large number of self-interested elements in the organisation. Unless these bad characters are removed and the Congress is purified, its avowed objectives would not be achieved.

(*Continued on page 7*).

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PLANETS AND EARTH

Radio channels free of magnetic disturbances may now be selected far in advance of their use as the result of an astronomical discovery made in New York city by an analyst of radio waves.

A five-year telescopic study of the solar system led John H. Nelson, Radio Corporation of America scientist, to the conclusion that there is a direct relationship between the earth's magnetic storms and the position of the planets. According to Nelson, disruptive forces of this kind may be forecast months and even years in advance, so that radio communication engineers will have ample time to select the best radio channels to avoid interruption of communications.

On the basis of Nelson's "radio weather' predictions for the 1951-52 winter season selections already have been made by R.C.A. for the best radio working routes and frequencies for its world-wide radio-telegraph circuits to be used in that period.

Nelson is believed to have confirmed the theory of other scientists that the planets and their movements have an influence on magnetic weather conditions on the earth. By plotting the daily course of the six inner planets of the solar system, Nelson found that:

1. When two or more planets are at the right angles to each other, or in line with the sun between them, magnetic disturbances occur more frequently on the earth's surface.

2. The most magnetically disturbed 12 month periods are those preceding and following the time when Saturn and Jupiter are in the positions described in the preceding paragraph.

3. The most severe disturbances occur when Mars, Venus, Mercury, and the earth are in a critical relationship near points of the Jupiter-Saturn position.

4. When Saturn and Jupiter have moved away from their critical relationship, magnetic storms will abate.

5. The least disturbed period is when Saturn, Jupiter and Mars, are equally spaced by 120 degrees.

Nelson claims an accuracy of 85 per cent in his daily forecasts of good and bad radio weather. Nothing can be done to prevent the disturbances, but radio companies, given the warnings now made possible, can utilize certain channels through which messages can best be sent under existing conditions.

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Monday 13-8-1951

ANCIENT KNOWLEDGE

Director Hora of the Zoological Survey of India, according to an extract we printed last week, is surprised and proud that fishing was known to his ancestors in the 12th century according to the Sanskrit work "Maanasollaasa" of the 12th century, that the work describes 37 kinds of fish, and to many things which we think "modern", including the "Thomas detective float". He reasons that the art of fishing must have been known to his ancestors in the 10th century A.D.

We are rather amused to find that so modern a personage as Director Hora has come to realise that the art of fishing must have been known to Indians in the 10th century A.D. Men of to-day are so enlightened and have so profound a conception of progress and civilisation, that they hug the belief that civilization began in the 20th century, and will end with the 20th century, that the men who lived before were rustics, and that those who will come after will be rustics!

We do not know whether to call this mental astigmatism, or living in a fool's paradise!

Why don't we realise that the men of the past ages have had greatness and ability comparable to our own, that if all our ancestors one after another, for a thousand generations, had been fools, we would not have suddenly mushroomed into prodigies? It is against our own civilised concept of heredity. In spite of our claim to be all-knowing, our ignorance of the past is abysmal!

Sir John Woodroffe, that gifted and remarkable Britisher, whom we should honour for his propagation of our "Mantra Shastra," and before whose knowledge we should bow our heads with shame at our own ignorance, wrote 30 years ago:

"This is the familiar argument of the lower mind which says, 'What I cannot understand can have no sense at all.' Mantra is, it is true, meaningless to those who do not know its meaning. But there are others who do, and to them it is not superstition. It is because some English-educated Indians are as uninstructed in the matter as that common type of Westerner to whose mental out-look and opinions they mould their own, that it was possible to find them describing Mantra as 'meaningless jabber'. Indian doctrines and practice have been so long and so greatly misunderstood and misrepresented by foreigners, that it has always seemed to me a pity that those who are of this *punyabhoomi* should, through misapprehension, malign without reason anything which is their own! This does not mean that they must accept what is in fact without worth because it is Indian, but they should at least first understand what they condemn as worthless."

Those words hold good even to-day.

To our purblind vision our ancestors were just non-hairy, two-legged, brown-skinned bears! We do not say monkeys, because monkeys climb trees, while our ancestors could not. So it is rather an effort for Director Hora to conclude that modern fishing must have been known in India in the 10th century A.D!

He will also draw the inference that fish must have been born in the tanks and rivers in India in the 9th century A.D., that the tanks and rivers must have been built in the 8th century A.D., and that rain must have begun to fall in India in the 7th century A.D!

This "A.D." method of dating is another mill-stone round the neck of modern scholarship. Jesus Christ, with all his greatness, is almost a contemporary of to-day compared with the date of man's birth in the world. When was the earth born? When did the sun first shine? And when did man first breathe in the world? It may be a hundred million, or a million million years ago. There is no Ph.D. who is Ph.D. enough to ascertain it with certainty. Even Christ's own age, modern as it is, is not a matter of certainty. And yet knowledge today is oppressed with the stifling and untrue phrases "Anno Domini" and "Before Christ!"

And prejudiced European scholars, and their poor imitations, Indian scholars, put on airs of immeasurable wisdom, and talk of first century B.C. 2nd century B.C., and 5th century B.C. as the farthest level of ascertainable antiquity! It is like a tailor trying to measure a cart-load of cloth with the pencil stub tucked in his ear!

So we are rather amused that Director Hora should gravely admit that fishing must have been known in India in the 10th century A.D.

Turning to the book that Director Hora refers to, "Maanasollaasa" by King Someswara, the son of Vikramaditya VI, of the Western Chalukya Dynasty, it was written in 1127, and was published in 1925. It is in 3 volumes, and is a compendium of all information useful to kings. It gives the maximum of information in the minimum of words, and is called by the author "Jagadaacharya Pustaka", or "World preceptor's book"; and the scope of the book is extensive, covering a surprising variety of subjects. Dr. Hora speaks of "Matsya Vinoda" only. But the section of the book dealing with kingly sports, speaks of a great many other kinds of Royal recreations also.

The book gives five methods of catching elephants, including the one which Sanderson is reputed to have invented in Mysore some decades ago.

The author mentions "Bramhaamsaka" or pure white elephant first. Both Sanderson, and Lydekker, the natural historian, deny the existance of the pure white elephant. But king Someswara does mention them as a special class.

(To be continued.) *Editor.*

HELP TO THE ELDERLY

Big-Scale experiments are to be made this summer with a new drug to confirm a theory that it can peg up the mental power of elderly men and women by providing their brains with more oxygen.

Known as cytochrome C, the drug consists mainly of a reddish liquid drawn from the hearts of horses. It is now being manufactured in a North of England laboratory.

Some elderly people have already been treated with this drug in a British hospital. The results were promising. All the men and women showed improved mental alertness when the drug was carefully pumped in to stimulate their ageing grey matter.

Some men who volunteered to breathe in air deficient in oxygen lost much of their reasoning power and their sight became blurred.

If the new experiments are successful, the average man and woman will no longer lose about 40 per cent of his or her grey matter by the age of 60. All our bodies contain small quantities of cytochrome C. which helps the brain to make the most of its oxygen. By receiving additional supplies by means of the drug—a fortnight's course of the treatment every six months is suggested—elderly people will be able to reason more effectively and take a greater interest in what is happening in the world.

THE C. F. T. R. I.

The Division of Food Information and Statistics of the Central Food Technological Research Institute Mysore informs that H. E. Raja Maharaj Singh Certificate will be awarded this year to the best essay on "Future of canning fruits and vegetables in India". The essay should be not more than 4000 words in length. Intending contributors should submit their essays by the 31st December 1951 to the President of the All-India Food Preservers' Association, 18-A Aurangazeb Road, New Delhi. The certificate will be awarded each year on the occasion of the Annual General Meeting of the Association.

BIG SALARY

Who is the world's biggest salary-earner? That distinction goes to Mr. Charles Erwin Wilson, president of a vast American motor company.

How much does he earn? Well, fees and bonus paid to him in 1950 by his company totalled £223,000, and a New York correspondent thinks he will top that by the end of 1951.

Running Mr. Wilson close in the salary stakes is American hotel king, Conrad Hilton, whose income a year or two ago exceeded £206,000. But there was a snag; when taxes were deducted he got only £81,000! It's calculated, however, that had he been living in England he would have got only £9,000.

The figures quoted are not records by any means. Louis B. Mayer's gross income exceeded £500,000 in one year! And theatrical financier Charles P. Skouras earned £202,000 in 1947.

It's on record that Mme. Emmy Destinn, the prima donna, was paid £2,500 for singing one song—an aria from "Mignon." It took just five minutes—but she sang it in a cage full of lions!

NO HARM

Quakers, as everybody knows, are gentle, calm folk. One awoke one night to find a burglar in the house. With a gun in his hand, the Quaker went into the room where the nocturnal visitor was looting.

"Friend," he said. "I would not harm thee nor any man in the world, but thou standest where I am about to shoot."

The burglar fled!

TWO WINNERS IN ONE

A Racehorse owner was much given to boasting. But he excelled himself with this one:

"Yes, sir," he said, "I remember one race of twelve horses in which my mare ran. All the best animals for miles around were present. Well, sir, my mare Honeysuckle was leading the field, which, of course, I expected, when suddenly I noticed her hesitate. And there and then she had a foal."

"Tough way to lose a race," remarked a listener, sympathetically.

"Who said anything about losing?" the boaster concluded. "Honeysuckle never lost. She had her foal. Then she won the race by three lengths. And," he added, "the foal came in second!"

TEACHER'S MEMORY

A School teacher, who had been telling a class of small pupils the story of the discovey of America by Columbus, ended with:

"And all this happened more than 400 years ago."

A little boy, his eyes wide open with wonder, said, after a moment's thought:

"Gee! What a memory you've got."

(*Continued from page 2.*)

The public have to be convinced of the sincerity of purpose of the Congress by material proofs; not by mere renewed promises and resolutions full of high-sounding Ideals and Directives. Above all, PEACE & PLANTY should be assured. If not, the situation may explode at any time and resolve itself into an open rebellion or the worst political Revolution in the History of our unhappy country. The Government would not be able to tackle all these and other pressing problems, as well as other unforeseen developments, side by side with the Election Work which alone would require their undivided attention. As such it would be in the best interests of our country, our Government and our great organisation to postpone the Elections until such time as PEACE and plenty are a reality, or at least until March 1953. I therefore request those at the helm of affairs both of the Congress and the Government, with all the earnestness at my command, to postpone the Elections as above suggested, lest the fair name of the Congress is indelibly tarnished and the country's hard-earned Independence is reduced to a farce. I further request the Leaders of the opposition parties also to think of the great harm that they are doing to the National cause by their sermons of hatred and abuse. If they are really fighting for the good of our country, I cannot understand why they are unable to co-operate with our great Leader Pandit Jawaharlal Nehru in eradicating the evils that have crept in and help to make India really great.

RESPECTABLE COURT

Judge Gruff: "Aren't you ashamed to be seen here in court so often?"

Prisoner: "Why, no, your honour. I always thought it was a very respectable place."

BOTTLE NECK

The Admiral heading a bureau in Washington was sure he knew more about highly technical matters than the experts. He refused to accept recommendations without numerous trivial corrections, and the bureau's work lagged sadly.

prodded to speed up operations, the admiral summoned his staff for a lecture on the necessity of streamlining procedure. "Whatever bottlenecks exist," he concluded, "I demand that you get rid of them. Any comments?"

"Sir," said an irreverent reserve officer, "in my experience with bottles, I've observed that the necks are always at the top!"

* * *

"When your work speaks for itself, don't interrupt!"

* * *

"When a man blames others for his failures, it's a good idea to credit others with his successes."

A DESCRIPTION

"Englishman, 25 years old, about five feet eight inches high, indifferent build, walks a little with a bend forward, pale appearance, red-browish hair, small mustache hardly perceptible, talks through his nose, cannot pronounce the letter S properly, and does not know any Dutch."

From the Transvaal Government poster offering £25 for the re-capture of Winston Spencer Churchill, prisoner of war, after his escape from Pretoria Prison in December 1899!

BUSYBODIES

"What would you do on a desert island?"

"Sit down and play patience. Someone would be sure to come along and say. 'Excuse me—that five goes on that six.'"

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. XI No. 49] Monday 20—8—1951 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-52. EDITOR: TAJURVEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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CRITICISM

Criticism should be as constructive as possible. But we can't expect it always to be so, nor can we feel awlays obliged to make it so. As Ralph Ingersoll once put it: "When a man points out that you've got a counterfeit bill, he's not obliged to replace it with a good one."

What amounts to a mild phobia seems to have developed against negative action. When a wild, theoretical program is suggested, instead of turning it down flat our conservatives put forward alternative that is little if any better. The justification for this is that "we must always offer something constructive."

Why? Consider the Ten Commandments. Nine of them are negative! "Thou shalt not" saith the Lord, thy God. What we need is more men with the courage to sound a loud, resounding "No!"

* * *

SOMERSET MAUGHAM: "The unfortunate thing about this world is that good habits are so much easier to get out of than bad ones."

* * *

DOUGLAS JERROLD: "It is so easy to be good-natured I wonder anybody takes the trouble to be anything else."

* * *

CYRUS H. K. CURTIS: "There are two kinds of men who never amount to much—those who cannot do what they are told and those who can do nothing else."

MARY MARSH: "The only time a woman wishes she were a year older is when she is expecting a baby!"

SENECA: "If you would make a man happy, do not add to his possessions, but subtract from the sum of his desires."

VOLTAIRE: "Judge a man by his questions rather than his answers."

RONALD COLMAN; "A man usually falls in love with the woman who asks the kind of questions he is able to answer."

ANCIENT MANUSCRIPT

A valuable Tibetan manuscript, written in gold and silver on black paper, and containing previous unknown prophecies of a famous Indian philosopher, is being translated by Dr. Frederic Spiegelberg, of Stanford (California) University's Asiatic and Slavic Studies faculty.

Dr. Spiegelberg, while on a six-month visit to Tibet, financed by the Rocke-feller Foundation, was buying blankets from a pedlar who had returned to a remote Tibetan lamaserie high in the Himalayas, from Lhasa, the seat of the Dalai Lama, when the valuable manuscript fell from among the blankets.

The California professor purchased the book, which was written about 200 years ago, and is a copy of a hitherto unknown manuscript, composed in the first century A.D. by Nagarjuna, the great Buddhist philosopher. The title of the work is *Dik-Ch*, which may be translated roughly as "Exposures of Evil." Penned in classical Tibetan, the book predicts the downfall of morals and manners in times to come, which Nagarjuna describes as "the black ages."

The Buddhist philosopher wrote that he planned to bury the book "under a Lion shaped rock," so that "it would be hidden and found again only when the dark age was at its worst, and only a few still cared for truth and the upholding of law."

Presumably, Dr. Spiegelberg surmises, the book was dug up by Lhasa monks. The introduction states that it was copied by a woman who had died, and for the benefit of whose soul the manuscript was produced. Dr. Spiegelberg spent two weeks, with the help of a learned Lama from Lhasa, making a rough translation of the manuscript into English, and he is now busily at work preparing a more polished translation.

SWITCHING OF LIGHTNING

Having been told that the noise of a thunderstorm was only the angels making their beds, Mary, a four-year-old, said next morning: "You know Mummy, I didn't mind the noise when the angels made their beds last night, but I was cross when they couldn't make up their minds whether to turn the lights on or off."

GOVERNMENT INSPECTOR'S CARD

The stranger ambled into the farmyard and was greeted by the farmer. The visitor produced his card and remarked: "I am a government inspector and am entitled to inspect your farm."

Half an hour later, the farmer heard screams from one of his adjoining fields, where the inspector was being chased by a bull.

Leaning over the gate as the inspector rushed into view, the farmer cried:

"Show him your card, mister—show him your card!"

BREAKABLES IN THE BIBLE

An old lady was sending a Bible to a friend overseas. Examining the package carefully, the postal clerk inquired if it contained anything breakable.

"Only the Ten Commandments," was the reply.

PRECOCIOUS GIRL

Little Linda, aged five, came home one day and announced that she and her friend Timmy were going to elope. "Really?" said mother, in mock seriousness. "Do you think it would be nice to take Timmy away from his mother so young?"

"Oh, that's all right," replied the little moppet. "You see, she doesn't understand him."

A BOY'S VERDICT

A little boy asked his aged grandmother why she was always praying, and grandma gladly gave her reasons, the last and most important being her great desire to enter the Kingdom of Heaven.

The boy thought seriously for a moment before replying: "Gee grandma, I'll bet you pray enough to take a few friends in with you!"

A GIRL'S VERDICT

A four-year-old asked her mother, why she must do as she was told. Her mother, rather bewildered as to what to reply, said:

"well, when I was a little girl I had to do what my mother told me, and when grandmother was a little girl she had to do what her mother told her."

"Hmm," replied the child, "I wonder who started that silly game?"

NO-GOING-OUT HOUSE

The recluse was building a home for his wife and children. Instead of building the house from the outside, he worked from the inside. At length the job was complete.

"Well," he asked his wife, "how do you like the new place?"

"Not bad," she complimented. "But where's the door?"

The recluse put down the hammer.

"Why a door?" he demanded. "Going some place?"

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The Manager,
"Rationalist", Mysore.

The Rationalist

Monday 20-8-1951

ANCIENT KNOWLEDGE

II

In the last issue we mentioned that the art of fishing was not the only item of wonder, in the 1127 book, "Maanasollaasa" of king Someswara. 800 years ago he mentions five ways of elephant catching known in his time and before, but since forgotten. One of them, the "Khedda Operations", Mysore is supposed to have invented only recently. Sanderson, the hunter in charge of it, writes,

"Some of the Maharaja's mahouts who were amongst my following had been accustomed to catch single elephants with trained females, and in pitfalls, but they had never heard of any one attempting the capture of a whole herd. It was said that Hyder had made a trial, a century before, in the Kakankote jungles, but had failed, and had recorded his opinion that no one would ever succeed, and laid his curse upon any one that attempted to do so, on a stone still standing near the scene of his endeavours. Consequently all the true Mussalmans who were with me regarded the enterprise as hopeless, though they judiciously kept that opinion to themselves."

"I was determined to make the scheme succeed if possible, not only from my love of adventure and the necessity for executing what I had suggested to Government and undertaken to carry out, but from the desire to prove to several officers who considered the scheme to be the vision of a lunatic, that their croakings were rather the utterances of Bedlamites. Pleasantries appeared in the Bangalore papers regarding the probable effects the Khedda operations would have on the price of salt, which, it was represented, was being laid in by me in large quantities for application to the caudal appendages of any elephants I happened to meet with!"

This, we think, is a sample of the progress we are making as a nation. One reads of persons in England who have lost their memory and completely forgotten the past, and grope their way into a new life.

We as a nation are like that today. We trace an ancestry going far back into eternity, which had made scientific advancements of magnificent brilliance. Our leaders are such purblind fools that they can neither believe in that progress, nor try to investigate its extent. They call up so-called experts from the antipodes to investigate the possibilities of the country, and they are satisfied that they have done their best in the matter! They think they are acting with the greatness of lions. They are merely lambs which have run away from the family fold and are lost in the maze of the forest! While the local Ph. D's and F.R.S's themselves are living in an imaginary world, lost in ignorance of the local conditions, outlandish experts, however expert in their own home surroundings, cannot pose as experts amidst the new and strange surroundings here. And what they might prescribe may either prove infructuous, or, as in the case of Sanderson's Khedda, may be but an imperfect imitation of what your ancestors had been doing aeons ago. It is like a duck rejecting its mother's help and engaging an eagle to teach it swimming!

Thus elephant catching, according to king Someswara's work, was known to our ancestors at least a thousand years ago. In his own words written 820 yers ago,

"ಘ್ನಂತಿ ಯೇ ಕರಿಣಃ ಪಾಪಾ ಘಾತಯೇತ್ ತಾನ್ ಮಹೀಪತಿಃ ।
ದೈವಾನ್ಮೃತೇಷು ನಾಗೇಷು ತೇಷಾಂದಂತಾನ್ ಸಮಾಹರೇತ್ ॥
ಸಮಾದಿಷ್ಟಃ ಕ್ಷಿತೀಶೇನ ಕರಿಲಕ್ಷ್ಮ ವಿಚಕ್ಷಣಃ ।
ದ್ವಿರದಾನ್ ಧಾರಯೇದ್ಗ್ರೀಷ್ಮೇ ಯನ್ಮೃತೋ ಲಕ್ಷಣಾನ್ವಿತಾನ್ ॥

ಧಾರಯೇತ್ ತ್ರಿವಿಧೈರ್ಬಂಧೈಃ ದ್ವಿಪಾನಾಮಧಿಶಾದಿಭಿಃ ।
ಪಾರ್ಥಿವೇನ ನಿಧಾತವ್ಯಃ ವುರುಷೈರ್ವಂಧವೇದಿಭಿಃ ॥
ವಶಾಬಂಧೋ ವಾರಿಬಂಧೋ ಬಂಧಶ್ಚಾನುಗತಃ ಪರಃ ।
ಉತ್ತಮಸ್ತ್ರಿಪ್ರಕಾರಃ ಸ್ಯಾದ್ಬಂಧಃ ಕರಟಿನಾಮಯಂ ॥
ಅಪಾಶಶ್ಚಾವಪಾತಶ್ಚ ದ್ವೌ ಬಂಧೌ ನಿಂದಿತೌಮತೌ ।
ವಿನಶ್ಯಂತಿ ಗಜಾಯಸ್ಮಾತ್ ತಸ್ಮಾತ್ತೌ ಪರಿವರ್ಜಯೇತ್ ॥
ಚಾರಸ್ಥಾನಂ ಸಮಾಲೋಕ್ಯ ಭಾಸಂ ಹೃದ್ಯಂ ತಥಃಕ್ಷಿಪೇತ್ ।
ಸಲ್ಲಕೀ-ಕದಳೀದಂಡಾ ನಿಕ್ಷುಕಾಂಡಾಃ ಸುಧಾಸಮಾಃ ॥
ನಳಿನೀಕಂದಕಾಃ ಮೃಷ್ಟಾನ್ನ ವಾಃ ಪಿಪ್ಪಲಪಲ್ಲವಾನ್ ।
ವೈಣವಂ ಹರಿತಂ ಪತ್ರಂ ತಥೈವಾನ್ಯದ್ಗಜಪ್ರಿಯಂ ॥
ದ್ವಿಪಿಯೂಥಂ ಸಮಾಗಚ್ಛೇದಾರ್ದ್ರಗ್ರಾಸಸ್ಯಲಂಪಟಂ ।
ಪ್ರತ್ಯಹಂ ದೃಶ್ಯತೇ ತತ್ರ ತದಾ ಮಾಗೋ ನಿರುಧ್ಯತೇ ॥
ಕ್ರೋಶಮಾತ್ರಾಯತಾಂ ಭೂಮಿಂ ವಿಸ್ತಾರೇಣಚ ತತ್ಸಮಾಂ ।
ವೈಕ್ಷ್ಯೈಃ ಪರಿಘಯಾ ವಾಪಿ ಸಮಂತಾತ್ ಪರಿವೇಷ್ಟಯೇತ್ ॥
ದ್ವಾರಂ ತತ್ರ ಪ್ರಕುರ್ವೀತ ನಿವರ್ತನ ಮಹೀಮಿತಂ ।
ಕುಂಜರಾಣಾಂ ಪ್ರವೇಶಾರ್ಥಂ ವಾರಿಬಂಧ ವಿಚಕ್ಷಣಃ ॥
ಪ್ರವಿಷ್ಟಾ ದ್ವಿರದಾಂಸ್ತತ್ರ ಸಮ್ಯಗಾಲೋಕ್ಯ ಬುದ್ಧಿಮಾನ್ ।
ವಾರಿದ್ವಾರಂ ನಿರುಂಧೀತ ಮಹಾವೃಕ್ಷೈಸ್ತಿರಸ್ಕೃತಂ ॥
ಅಂತಸ್ಥಾ ಬಂಧಯೇನ್ನಾಗಾ ಸತ್ಪಲಕ್ಷಣಸಂಯುತಾನ್ ।
ಈದೃಗ್ವಿಧಸ್ತು ಯೋ ಬಂಧೋ ವಾರಿಬಂಧಸ್ಯ ಉಚ್ಯತೇ ॥"

"If any person kills an elephant the king should condemn him to death. If an elephant dies a natural death, the king should recover its ivory.

On the approach of summer the king's elephant expert should catch elephants of good quality. There are three kinds of capture which should be encouraged by a king, capture by Khedda operations, capture through tame elephants, and capture by pursuit. These three are superior methods of capturing elephants. There are two more, but they are reprehensible. They cause harm or death to elephants, and therefore should not be resorted to.

Ascertaining the watering haunts of the elephant herd, the stuffs that they like most, sallakee and plantain shoots, tasty sugarcane, lotus roots, young leaves of the pippal tree, and green bamboo leaves should be heaped near by. When the elephants have got into the habit of visiting the spot the area surrounding it should be barricated with stout poles and logs, and big tame elephants should be taken and with their aid the herd animals should be roped, and gradually broken into service. Our ancestors called it "Vaaribandha". We call it "Khedda operations," and look upon it as a 20th century invention!

"Vasabandha" is men on 7 or 8 tame elephants, camouflaging themselves with greens, approaching against the wind, and encircling and tying up the forest ones.

"Anugatabandha" is placing a number of persons with loud wind instruments in the trees near by a sleeping herd, and suddenly blowing them all creating a deafening din. The awakening elephants rush out in mad terror, leaving behind stray ones. The latter should be pursued and, when exhausted, should be surrounded and captured.

The two reprehensible types of capture are capturing them by nets, and by means of camouflaged pits. They maim or kill the elephant, and are therefore heinous.

The analysis of the methods of elephant-capture, and recognition of the ethical principles involved, could not be equalled or improved upon by any modern scientific investigator.

And in the book of King Someswara there are dazzling visions of ancient arts, sports, amusements, pastimes and of life in all its aspects, including valuable chapters on Music and Dancing, which should provide invaluable lessons beneficial to us today, that is, if our hearts and minds were not sealed against the past!

Editor.

6600 VOLT SHOCK

It used to be thought that a man could not stand an electric shock of more than 400 volts, but the recent horrifying experience of a Scottish engineer disproves this. He brushed against an electrical connection at an Edinburgh power station and was enveloped in a blue-white sheet of flame. He received a 6,600-volt shock and is alive to tell the tale!

When the flash had shot to the floor and then up again in a great "V," the man, his body quivering and his eyes fixed, walked calmly but very slowly to the nearest telephone. "Bring medical help," he managed to mutter.

It came promptly and in hospital it was discovered that the man's burns were comparatively slight through some unexplained miracle.

When a man goes to the electric chair in the United States, 2,000 volts are used. A French scientist, Professor Jomineck, declared in 1925 that a man who has been electrocuted can be restored to life two hours after the heart has ceased to beat. He added that death caused by electricity is only apparent death, and the victim's life "can be saved by artificial respiration, especially if carried out by a special apparatus giving the maximum results."

MAKING PEOPLE HAPPIER

People in Washington who feel down in the dumps ring up Mrs. Julia Shelhamer who spends her life making people feel happier. She started this unpaid job voluntarily some months ago when she put this advertisement in two U.S. daily newspapers: "Discouraged? Call District 061."

Every day more than 100 people ring her up—some in the middle of the night. They've all got some trouble or the other. And widowed, 70-year-old Mrs. Shelhamer never fails to make them feel better.

Says Mrs. Shelhamer: "I have been able to help a young man who was discouraged because he was unable to go to college, a wife whose husband was a drunkard, a man without a job, and quite a few young couples who rang me up about their problems."

The idea of helping people by 'phone came to Mrs. Shelhamer after she had read about a suicide. She said to herself: "If I could only have talked to that person for a few moments!"

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"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRIT., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-40, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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INFLATION AND BUDGET

The link between the budget and the problems of inflation is well established, The first critical fact is that budget is no longer regarded as the instrument by which the government gets the money to meet the expenditure of the government. Its newer function is more important than the traditional one. It is to act as balancing force, a kind of counterpoise upon the nation's whole economy. Therefore, a budgetary policy must be exalted in such a way as to prevent inflation or at least keep within reasonable bounds.

It is a well known fact, that inflation brings many evils in its train. When total demands on the Nation's productive resources threaten to out-run the prospective output, inflation inexorably occurs to whatever extent is necessary to equate demand and supply, unless equilibrium is deliberately contrived by other measures to curtail demand that may be met partly by drawing on domestic stocks or sucking more goods from abroad or reducing exports: to the extent that it lives on capital, the nation may avert for a time effects of inflation upon prices. In fact, it is said that England's economy was brought to the verge of collapse through exhaustion of stocks and overseas credit when Dalton was the Chancellor of the Exchequer in the Government of the day.

Secondly, competition will raise prices to whatever extent is necessary to enforce sufficient economies upon those with shortest purses; for instance, the rentiers and pensioners.

Thirdly, to the extent to which prices of particular goods are controlled, the demand for them is lopped off by rationing; but in that case unsatisfied consumers divert their excess demand to uncontrolled goods, the prices of which rise even faster than they would have done if the prices had been left free.

The third kind arises because of suppression due to inflation and is very dangerous, unless the government of a country has a complete grip over the country's economy; and unless its controls are supported by a moral sanction, which is unlikely to exist in total war, a policy of suppression working through price controls and subsidisation of selected goods is a positive inducement to wastage of resources. On the other hand it encourages excessive demand for 'cheap' goods and also stimulates 'Black-markets' in those areas; also gives an incentive to extra pressure to produce more and more 'cheap' goods because of the high prices they promise. In India, the inflation of the first and second order are predominant.

During September 1950, Government of India, fixed the price index to stop at 400. But today we find that it has gone even to the extent of 450. This high rate indicates the bad state of an economy. If, in spite of regulation by government, the prices were to be so high without any regulation, the price index number would have been beyond the stretch of imagination. Therefore, if the inflation of the third order is to come to our country, it means a total holocaust to our economic structure.

(Continued on page 6).

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ನಾಯುತ್ತೇ ರಾಮಾಯಣ	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

QUINZE DE NOVEMBRE

Everywhere in Brazil a Rua Quinze de Novembre or a Plaza of that name is to be found. In Santos for instance a street by that name happens to harbour almost all coffee exporting firms. In Sao Paulo and Pernambuco they are the busiest shopping centres, while in Rio the Plaza 15, so called by abbreviation, is one of the principal squares bordering on the most beautiful bay imaginable. That 15th of November must therefore be of great importance to the country, and it is indeed the day on which in 1889 the Republic was proclaimed and since when every four years on the 15th of November a newly elected president enters upon his duties.

Brazil has an area of more than 3,300,000 square miles and with a population of 45 million people, forms half of all the inhabitants of the whole of South America. A mighty country therefore and moreover, because of its many products, (coffee, tobacco, gold, sugar, cotton and timber) one of the most richly blessed countries on earth. But this country has also its drawbacks. This, for a great part tropical country, with its many virgin forests, rivers and deltas, is an ideal breeding ground for the malaria carrying mosquito, the mosquito which transmits the so dangerous malarial fevers. When the workers are assailed by the fever and are unable to do their jobs, enormous losses are caused, which are calamitous to the economic structure of the country.

Fortunately there is an effective remedy against malaria, namely QUININE, which since long has proved its reliability as a means to fight this dreaded desease.

This is also shown in a report published in 1918 by the very expert Malaria Commision appointed by the now defunct League of Nations in which these specialists advised the use of quinine. As a preventive measure they prescribed a daily dose of 6 grains of quinine during the whole of the dangerous season, while when attacked by a bout of malaria they recommended a daily dosage of from 15 to 20 grains for a period of from 5 to 7 days.

These recommendations are still being followed today in tropical and sub-tropical countries all over the inhabited globe.

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RUSSIA'S 4 CROPS

Attempting to convince a skeptic that he should join the Party, a Communist declared that Russia was an agricultural paradise. "Why," he exclaimed, "the Soviet gets four wheat crops every year!"

"But how can such a thing be possible?" he was asked.

'Simple," explained the Party member. "One wheat crop from Russia, one wheat crop from Poland, one wheat crop from Czechoslovakia, and one wheat crop from Hungary."

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Monday 27-8-1951

TRIBUTE TO SANSKRIT

"It is indeed gratifying that at least some young persons have got sufficient faith and conviction to study Sanskrit. The future of Sanskrit depends on how these young men conduct themselves in life. The study of Sanskrit has cast upon them a special responsibility. They should make themselves centres of Sanskrit learning," observed Sir S. Varadachari, former Judge of the Federal Court of India, delivering the sixth Convocation Address of the Mumbadevi Sanskrit Mahavidyalaya and Gita Vidyalaya at the Bharatiya Vidya Bhavan recently. A distinguished gathering was present on the occasion. Eighty diplomas and certificates were awarded to successful students, three of whom were women.

Sir S. Varadachari said that the ancient Upanishads contained a great meaning for the people and particularly the younger generation who should be encouraged to conduct their daily life in the light of the teachings contained in the Upanishads.

"During the last fifty years," he said, "the people of our country have been obsessed with Western ideas and influenced by people who were accustomed to the Western way of thinking. Education has also been during the last hundred years directed to material ends. I do not want to minimise the material type of education, but I would like to stress the limitations of the material ends, which the present-day education carries with it. Very few people in our country have allowed themselves to be influenced by the ideals enshrined in our hymns and Upanishads. The ideals in short emphasise what is described as an integrated life.

"It is wholly inconsistent and wrong to say that the Upanishads concentrate mainly on how to attain salvation. In our ancient classics, Vedas, and other pieces of literature the student is regarded as heir to the teacher and education is not considered, as at present, as a means to earn one's livelihood, or how to become good citizens. On the contrary education was considered not only as a birthright but as a sacred duty. It was considered essential that education should not only be imbibed but also imparted and propagated to others. A higher standard of education prevailed in those days. The relationship between the teacher and the taught was more sacred and binding."

Sir S. Varadachari said that in order to make Sanskrit more popular, efforts should be made to appreciate the high value of Sanskrit works and understand correctly the significance of the message contained in them. Those who study Sanskrit must be held in high esteem and respect, for they have spent their years in learning this precious subject. The study of Sanskrit should be made from the bottom and not from above. We must begin from the bottom and then slowly begin to build up"

"Unless the acquisitiom of Sanskrit learning led to a greater respect for the learned in society, no progress could be made in its spread", the speaker added.

Earlier, Mr. H. V. Divatia, Vice-President of the Bharatiya Vidya Bhavan and Vice-Chancellor of the Gujarat University, who presided, said that the study of Sanskrit was bound to be affected by the fact that three languages were first learnt, namely, the mother tongue, Hindi and English. He nevertheless, felt that "our culture—although a composite one—was founded on Sanskrit, and that we

would have to go to Sanskrit for ideas, ideals and eternal truths, of which it formed the source."

Acharya Venkateswara Dikshitar, Principal of the Bhawan's Sanskrit College, speaking in Sanskrit, hoped that the Bhawan's efforts to stimulate the study of India's ancient language would receive continued support and encouragement from lovers of India's ancient culture.

BLINK OF AN EYE-LID

It is difficult to visualise a period of time as long as two thousand million years, but it is nearly that time since the oldest rocks were laid down. It has been said that the life of a man bears the same proportion to the age of the earth as a blink of an eyelid does to a month. Vast, therefore, as are the time-periods indicated by the various titles in the geological calendar, they yet enable us to give a name to certain epochs during which various kinds of life began to appear. Here are the main divisions of geological chronology, the number after each indicating age in millions of years: Archaean (Greek *urkne*, the beginning), 1800; Proterozoic (Greek *protos*. first), 1000; Cambrian, the slates of north Wales or Cambria, 500; Ordovician (a term for lime-stones found in a part of Wales formerly inhabited by a tribe called the Ordovices), 450; Silurian (the Silures were a people of ancient Britain), 400; Devonian (old red sandstone of Devon), 350; Carboniferous (the period when the first coal-producing strata were deposited), 300; Jurassic (from the Jura Mountains), when the first birds appeared, 130; Cretaceous (Latin *crera*, chalk), 100; in addition, the terms Primary or Palaeozoic, Secondary or Mesozoic, and Tertiary or Cainozoic are applied very broadly to the three great divisions into which geological time is divided.

A PRIZE FARMER

While I was sweating out a motor overland in a town in the Cookson Hills of northeastern Oklahoma, a friend of the mechanic came in and regaled him with this story:

"I drove out to Henry and Daisey's the other day. Henry was sittin' in the yard, smokin' away and watchin' the antics of a yardful of children and dogs.

"'Howya gettin' along?' I asked.

"'Fine, fine, Jim. I'm just sittin' here accumulatin'.'

"'How's that now?'

"'Well, my bees are swarmin', hens are settin', cows are havin' calves, mares are havin' colts, that old white sow's got a fine litter of pigs, that old yellow bitch you traded me had nine pups, and hell, Jim, you know Daisey!'"

MEXICAN TRAINS

On a fishing trip I was attempting to board a train in Mexico when my interpreter and the Mexican conductor got into a terrific argument. "What's the uproar all about?" I asked.

"He says," explained the interpreter, "that this is yesterday's train. Our tickets are for today's train, which isn't due until tomorrow!"

MUTUAL MIRRORS

A mother brought her four-year-old twins to a store for a final fitting of identical coats. Wouldn't the twins like to see themselves in the mirror, the store owner asked.

"Oh, that won't be necessary," the mother replied. "They never do—they just look at each other!"

(*Continued from page 2,*)

After giving due consideration to the nature and forms of inflation, let us turn our attention to the checks for these malaise. We have seen what imminent calamity inflation brings to a country. So to check these forms of inflation, a balanced budget with sufficient determination to maintain balance in the national economy is necessary, by lopping of the excess of income or spending power at the source. If the government has already affirmed there should be no draft on capital, then stocks as a whole cannot further run down, and consumer goods will be undoubtedly depleted. Then stores of raw materials, food and other vital supplies needs replenishment.

Speaking in monetary terms the role of budget is to ensure that the government itself save sufficiently to make good of this threatened deficiency, private savings thus being closed by inflation. In other words, the government must budget for a revenue sufficient not only to finance its current outlays but also to yieled true surplus of the savings to the gap in the national economy. In these directions, the budget of the Indian union for 1950-51 does not augur well for the future budgetary policy of the government. The revenue it gets by taxation (indiscriminate) does not offer a true surplus. (nearly 35 crores to meet the deficit of 80 crores). This revenue will have to be realised through additional taxation, under inevitable conditions, or cutting off the government's expenditure. To the Indian state of affairs, at present, curtailment in government expenditure seems to be a healthy approach. But one point is strictly clear and that is, any cuts resulting from genuine savings on administration (i.e. from increased efficiency, curtailment in miscellaneous services in a high proportion would exert their effect in the same way as taxation would do.)

The budget of the Indian Union for 1950-51 placed before the Parliament, by Finance Minister Mr. C. D. Deshmukh is full of fallacies. The Hon'ble Minister said that it was prepared with the view to check inflationary forces in the country. But he seems to have ignored many principles underlying a true budget.

Our budget is a deficit budget. And without any dispute a deficit finance paves the way for inflationary finance and added on to this, the deficit amounts to nearly Rs. 80 crores (of which 30 crores are met by taxation) and the remaining Rs. 50 crores would be added on to the inflationary spiral. Hence, there is no logic in the Finance Minister's Statement.

To maintain the budget, borrowing on central Banks should have been pursued. Today, as the statistics reveals, the national debt amounts to nearly Rs. 2,000 crores, and an additional debt of Rs. 50 crores would matter little when considering the Industrial potentialities of our country.

If this method of raising loans from the public had been tried and found insufficient, it shows people's lack of confidence in the government. To conclude, a nation's budget should be something more. It is an integral part of the national economy. But the present budget seems to be nothing more than a mere balance sheet of receipts and payments of the year.

S. K. SEETARAM.

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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GREAT ENTERPRISES

When it was announced in 1946 that Sir Edmund Crane, the cycle manufacturer, was selling the Hercules Cycle Company for more than £3,000,000, few people guessed that he began business with his brother in a 7s. 6d. a week house.

Starting with an initial capital of only £25, they both worked sixteen hours a day. At the end of their first week they made this entry in their books: "Twenty-five machines completed." In due course that first modest entry was replaced by a record annual entry: "750,000 machines produced." And the year's wage bill was more than £45,000.

Telling the story of how he founded his famous store, Will Whiteley recalled that Westbourne Grove was in those days thought to be a "hopeless" street for business premises. He opened his shop there in 1863, with two assistants and an errand boy, on his small savings. It was a bold bid.

"On the opening day," said Mr. Whiteley, "the shop was not opened until late. And while the boy was going to take down the door shutters, a pleasant old lady came up.

"Apologizing for the shop not having been opened earlier, I told her it was my first day, to which she remarked: 'I suppose then, I am your first customer?' When I told her this was so, she proposed, as the first customer, to offer a prayer for the success of the undertaking. And this she did in the presence of myself and my assistants!"

One of Whiteley's favourite aphorisms when asked by young men how to be a success was: "Add your conscience to your capital."

Ability to seize an opportunity immediately it presents itself is an important factor in the lives of all successful men and women.

Young Albert Walter Gamage saw his chance in 1871 when, as a poorly-paid shop assistant in London, he heard that there was a demand for a hosiery shop in the Holborn district. With only £40 capital, he and a friend went into business in a tiny shop at the corner of Leather Lane, Holborn, displaying hosiery in five feet of window space.

Keen buying was one of the secrets of Gamage's success. He would go to the ends of the earth to obtain bargains for customers. He was content with a small profit and depended on the large number of his transactions, no matter what work they entailed.

The great chain of Marks and Spencer stores was another enterprise that began in a small way. It was in the north Marks first met Tom Spencer. The pair decided to go into partnership. And in 1894, with £100 capital, they started the firm whose profiit for 1946 was destined to be £3,209,672!

Little did they think their hired stalls and barrows, each bearing the slogan, "The Price is One Penny," could develop into mammoth business.

Fifteen-year-old Charles Henry Newton took an eight shillings a week junior clerkship at Paddington at 1897. It was Sir Charles Newton who retired as chief general manager of the L N.E.R. He went from the bottom to the top of the railway business without once asking for a better job, and without asking anyone in high places to help him on.

Joseph Arthur Rank has a richer gift than any money can buy—inexhaustible optimism. He never works at week-ends; is an ardent Methodist, and puts as much zest into his Sunday School teaching as he does into his film and milling interests. Faith has always been one of the secrets of Rank's success—spiritual faith, faith in himself, faith in the innate decency of ordinary men and women, and in the future of British films.

When somebody once asked Gordon Richards what he would have done had he not become a £10,000-a-year champion jockey, he replied:

"Gone down the coal pit. I always wanted to do that if I had not entered the stables. The pit is alright if you are brought up to it."

Gordon is too modest to attempt to define the secret of his success. But a horse-racing expert says that he has flair for racing which, allied to hard work, personality, character and luck, have got him where he is.

A boy who worked on a farm for sixpence a week and afterwards sold soft drinks from a cart in Bristol became Foreign Secretary of Britain! Burly Earnest Bevin rose to the top by the way open to everybody—dogged hard work and a staunch belief in his ideals.

All who know Bevin will agree that he always pulls his weight. He has a great brain and a great heart, but it's mainly the fighting spirit.

Edgar Wallace, the famous writer of thrillers, had a career which will always inspire the would-be-writer. "I was brought up on fish and chips and faith," he declared.

After being educated at a Peckham board school, he worked in a boot shop, a rubber factory, wired roses to sell in the street, sold newspapers, took milk round, went on a Grimsby trawler and served in the Royal West Kent Regiment.

Then he sailed for Cape Town, entered journalism, and became a war correspondent in the South African War. Success did not come until after he had written "The Four Just Men." But fortune arrived later. At one time he earned £50,000 a year!

In his early days Jacob Epstein lived on rice and weak tea. When he married a Scots girl they lived in two rooms. One was his studio!

But the fire of ambition burned steadily in Epstein. He worked hard, studying all forms of sculpture, determined to claim the attention of the world of art. Augustus Joun found him a job as a model, and Epstein posed from 6 p.m. to 10 p m. for six shillings a session.

Then, at twenty-eight, he first made the headlines with eighteen nude figures which he had carved for the British Medical Association's new home. Critics attacked and praised him, but Epstein remained, and remains to-day, impervious to praise or criticism.

He has always been a relentless individualist. "The successful portrait sculptor or painter for that matter, needs a front of brass, the hide of a rhinoceros, and all the guile of a courtier," he once declared!

A passion for perfection has led many famous men to the top of their profession. Toscanini has no use for the second-rate or the passably good. With him it has always been the best—or nothing. An idealist, Toscanini threw up some of the finest appointments ever offered a musician because he felt he could not realize his ideal in them.

Remember that women as well as men can win outstanding success. Go-getting Miss Caroline Haslett served as a worker in a boiler factory during the 1914-18 war. Few then would have guessed that she would rise to become secretary of the Women's Engineering Society, prime mover in the Electrical Association for Women, head of an electrical housecraft school, adviser to the wartime Ministry of Labour on women's training, and chairman of the working party for the hosiery industry.

Truly successful men have usually owed much of their success to their wives. It was John Galsworthy's wife who first induced her barrister-husband to write before they were married. As a result, he achieved undying fame as a playwrite and won the Nobel Prize for Literature!

Working in perfect partnership under conditions of poverty and hardship, a husband and wife discovered the rarest thing in the world—radium. To-day, the world honours the memory of Madame Marie Curie, who not only discovered radium with the help of her husband, but became the greatest woman sbientist the world has known!

The Rationalist.

Monday 3-9-1951

NEHRU'S DEMOCRACY

While the nation, half starved and half-naked, is disgusted with the Congress's four years' deteriorating administration, Pandit Nehru is seeking to divert attention by staging something akin to Hitler's Reichstag Fire. History, political party history, always repeats itself, as Mr. Nehru, the historian, should know very well. So Hitler weeded out opposition, Stalin rubbed out Trotskyism, Chiang Kai Shek made a tool of the Kuomintang. Will Nehru be different? Whither does his technique lead?

Gandhi valued him as Motilal Nehru's bright son, and gave him free reins, the reins which the nation had entrusted to him. In the end the Nehru steed romped away and left the rider behind. If Nehru had been as circumspect then as he is now about the Japanese treaty or in protecting the Vanaspathy muck, the nation would not have been tricked into the hasty partition to whose bloody problems there seems to be no end. One of its first fruits was Gandhi's own end. That meant the removal of the man who could have advised and checked Pandit Nehru.

That left Nehru, without Gandhi's greatness or sagacious leadership, but with free five senses, fancies, whims, prejudices, and hasty judgments. We do not think that any of his Cabinet can counsel him or alter his views or course of action. They are like Bheeshma, Drona, and Kripa in Duryodhana's court. They may praise him, flatter him, but cannot change him. His colleagues should concur with him, if they wish to stay in. Children of this type are called petted children. Pandit Nehru, who was a petted child, has become a petted adult.

A democrat is a man who tests his judgment and moulds it by the crucible of the public mind, and acts according to the decision of the wisdom of the public. In spite of the fact that Nehru, ever since he entered politics, has forced his immature will on the party or the public, and never given others liberty of thought and decision, it is surprising that there are people today who laud him as a great democrat. They make hay under his wings, and are ready to offer him blind praise. In the Working Committee, in the All India Congress Committee, in the Open Session, what he wished to be done, should be done, what he wished to be undone, should be undone. We recall that some time ago at a Jaipur meeting, he and Patel had gone out sight-seeing, and the Session passed a resolution on enforcing purity and honesty on Ministers. The big two returned and chided the Session and got it cancelled! That is one of many instances.

And as Prime Minister he naturally wished that the Congress President should concur with whatever he did. But they have been men of individuality also, and the clash of wills has precipitated their exit. So it was with Kripalani, So it was with Dr. Seetharamiah, and now it is Tandon's turn. The clash now is reverberating!

May we remind Pandit Nehru of the story of Henry II and Archbishop Thomas A Becket in British history, and of Antony and Cicero in Roman history?

Tandon has followed the practice set up by Gandhi when he became President of the Congress. Nehru seeks a curious way for having it changed. And he wants it changed because the men there do not agree with his policies. Does he hold that he is the only

wise man in the country and that every one else is a fool? Is there nothing that he can learn from others? And is a nation's Government to be run according to the whims of one man, and not according to the collective judgment of a body of men? What is the Democratic Theory, as he understands it?

A servile Cabinet, a servile Assembly, a servile Party in power, will only lead to pandemonium in the country. The biginnings are showing already in hunger-marches, daylight maraudery, and growing animal brutality which are rising up all over the country like bubbles in a festering cesspool.

And this is a nation which has a heritage of endless Dharmashastras, and a mountain-load of saintly precepts!

In the present controversy we judge that President Tandon has been acting with absolute correctness, and that those who call him names, are idiotic hero-worshippers whose judgment has been warped by prejudice and self-interest.

Aged Lord Chatham, protesting against the American Stamp act in Parliament, in 1766, declared, "Their (some of the Ministers) characters are fair, and I am always glad when men of fair character engage in his Magesty's service. Some of them did me the honour to ask my opinion before they would engage. These will now do me the justice to own, I advised them to do it—but notwithstanding, (for I love to be explicit), *I can not give them my confidence.* Pardon me, gentlemen, (bowing to the Ministry), *Confidence is a plant of slow growth in an aged bosom. Youth is the season of credulity.*"

So we are not surprised that aged Tandon does not agree with Pandit Nehru's doings: nor that meetings of youths in Nagpur and Madras applaud Nehru without knowing what they are applauding.

A nation's Government is like a 4 wheel or 6 wheel chariot. One-wheel affairs are only meant for circuses. A Prime Minister, especially of a big nation, should have as many checks, and as many advisers, as possible. He does not own the nation. He must work for the well-being of the nation, on the lines that the nation chalks out through its various mouthpieces.

But unfortunately Pandit Nehru seeks to make the nation's mouth-pieces puppet-shows, and himself the sole wire-puller. That will not be for the nation's good: nor for his own good.

Pandit D. P. Mishra of Nagpur has hit the nail on the head in his remarks,

"The repeated statements of Pandit Nehru that he was administering shocks to the Congress show that he has begun to look upon himself as greater than the organisation. The Congress consists of lakhs upon lakhs of people and has so far enjoyed the confidence of the vast majority of our countrymen. It would have been in the fitness of things if the organisation itself administered a few shocks to him, to knock the idea of dictatorship out of his mind. Only then would he give up the indefensible attitude that while the President of the Congress, the Working Committee and the Parliamentary Board should have no say in the formation of his Cabinet, he must dictate to the President as to whom he should or should not choose as members of his Working Committee."

Nor does Pandit Nehru impress outsiders with his ways. The New York Times, an old admirer of Pandit Nehru, calls Mr. Nehru 'one of the great disappointments of the post-war era.'

The editorial said his statesmantship was not 'inspiring people and nations to do things, but only to leave them undone.'

'How the mighty have fallen!' the paper added. 'Instead of seizing the leadership of Asia for its good, Nehru turned aside from the responsibilities, proclaimed India's disinterestedness, and tried to set up an inde-

pendent third force; India is suspended in mid-air between the 2 decisive movements of our day—the Communism that Russia leads, and the democracy of which the U. S. is the chief champion.'

Mr. Nehru looks sometimes like Hitler, sometimes like De Valera, sometimes like John Gilpin, and sometimes like Don Quixote. Wisdom, sobriety, humility are more valuable qualities in an administrator, than vanity, naivete, garrulity, and whimsicality. The unfortunate thing is that Mr. Nehru impersonates these latter qualities in a superlative measure.

Editor.

NAWAB WIQARUL MULK'S DHARMA

Nawab Sir Wiqarul Umra Bahadur at one time Prime Minister of Hyderabad, Deccan, according to *Sidq*, Lucknow, was staying in one of the first-class hotels of Bombay when he heard someone calling "Raja Saheb." The Nawab asked him who he was and what he wanted. He said he was a poor Brahmin and had three daughters, and that he needed Rs. 1,500 to celebrate their marriages, out of which he had already collected Rs. 800 and wanted the remaining amount.

The Nawab at once ordered his *munib* to pay him Rs. 5,000 which the Brahmin declined to accept and insisted that he should not accept more than he needed. He was allowed to do so. At the time of his parting, he was asked to leave his full address and the date of his daughter's marriage.

Sir Wiqarul Umra Bahadur visited the Brahmin's place at the appointed time, had his dinner at the place, called for the three daughters and gave each of them ornaments worth Rs. 5000, clothes and cash worth Rs. 10,000 and bade them good bye! Not only this, for the rest of their lives these girls who looked upon the Nawab as their father, had all their wants fulfilled!

THIRSTING TAXATION

Beggars, according to the ancient saying cannot be choosers. But the ever-greedy authorities in Uttar Pradesh, who Jason-like are in quest of the Golden Fleece of new taxes won't leave the beggars even the freedom not to choose. They threaten to tax the beggars who may have to take out a license, and bleed them white, says a Nagpur paper.

And this comes, it adds, on the top of a proposed tax on marriage. With five girls, so goes the proverb, even a prince will turn a pauper. But avaricious tax-gatherers of Uttar Pradesh will not allow him even freedom to beg. Which really comes as sorrow's crown of sorrow.

The marvel of all history is the patience with which men and women submit to burdens unnecessarily imposed upon them by Governments, whose thirst for money seems unquenchable. Life appears to be such a continuous process of paying up, that a cynic could exclaim that there are only two things certain in this world, death and taxes.

From all the complicated ramifications of the taxation that deserve to be taxed, certain things however always escape. Let the poet tell the tale:

O, that there might be
A duty on hypocricy,
A tax on humbug, on excise,
On solemn plausibilities.

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AND THE
YADAVA DYNASTY

BY

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AUTHOR

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Modern Review, Calcutta.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-40. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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THE TONGUE

When you go to a doctor, he invariably asks you to put out your tongue. He can learn a lot by a mere look at your tongue about the state of your health.

When the doctor examines the tongue, writes a London physician, he wishes first of all to discover if there is anything wrong with the stomach or digestive process. But there's more to it than that.

Fur on the tongue, when constant, indicates, of course usually, that the digestive process is unsatisfactory. But it may also be a result of heavy smoking or mouth-breathing, though in such cases the general health may be good.

It is, however, quite normal for the back of the tongue to be more or less coated with fur. To a large extent, this is because it does not undergo the same exercise and cleansing from the food mass when eating.

When a person is anæmic, the tongue may be pale pink, while in pernicious anæmia it may be deep red and raw, especially at the edges. Later, it may be smooth and glossy and fissures may develop.

A thick brown fur on the tongue is associated with high fevers. In measles and scarlet fever it is whitish. The severity of the attack may be judged by the appearance of the tongue, and the doctor is gratified by any approach to its normal condition. In scarlet fever, many red points stand out, hence the name "strawberry tongue."

In diabetes, the tongue is raw and beefy, while in jaundice it is, of course, yellow.

Tiny ulcers which are rather painful may arise at the tip and edges of the tongue. As a rule, they are associated with errors of diet, may be, over a longish period. In such cases the tongue is flabby, and the teeth are apt to mark its edges.

Occasionally, little ulcers are also set up at the edge of the tongue owing to friction of a decayed tooth.

The tongue is, of course, not only an organ of speech, but along with the palate gives us the sense of taste. In the forepart the taste of sweet things is mostly readily recognised, and bitter by the back part.

To get the flavour of any food the sense of smell is needed as well as that of taste. Thus it is said that, if a person were blind-folded and his nostrils firmly closed, he would not detect the difference between an onion and an apple, if rubbed on the tongue. It is an experiment that youngsters might want to try!

MILLIONTH BIRTHDAY

Scientists, says Mr. William Margrie, President of the London Explorers' Club, tell us that man is 1,000,000 years old; so, why not have a millionth birthday party for him?

He is urging his club to arrange a Festival of Man and Man's millionth birthday celebrations for next month. He does not know yet what form the clelbrations will take but is making arrangements for something suitable to happen.

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MUSICAL EFFECTS

The serenading of the Chicago zoo alligators came about because the curator, Mr. Robert Snedigar, was upset that his 120 alligators were not producing progeny, and recalled that the long low note of the French horn resembled their mating call.

Four French horn players volunteered for the duty. Excerpts from Brahms and from Tchaikovsky's Fifth Symphony failed to move the alligators. In desperation, the horn players gave a long B flat, two octaves below middle C.

A big bull alligator named Bill opened his jaws and gave a deep bellow—the male alligator's mating call. A female across the pool showed keen interest. Bill splashed across to her!

What is hailed as another triumph for American initiative isn't so modern after all.

The Boetians, an ancient Greek tribe, used a pastoral flute on their horse stud-farms in the belief that its music stimulated procreation. The ancient Greek shepherds piped to their sheep because they claimed it aided the sheep's digestion.

Shortly before the war a South Australian dairy farmer installed a radio set in the cow-yard. He claimed that the music that came over the air made his cows produce more milk.

This seemed startling enough at the time, but it wasn't a new idea. Many American dairy farmers have been cajoling their cows with music for years.

It is asserted that music relaxes the cows' udders and allows an increased flow of milk.

Tests made in New York some years ago showed that thoroughbred cows produced 10 to 12 per cent more milk when there was music.

Experiments in factories have shown that the right kind of music reduces fatigue in men and women workers.

Lafcadio Hearn claims it has the same effect on camels. In his book, "The First Muezzin", he tells of the Arab custom of chanting to their camels on the march and relates the story of the golden-voiced camel-driver who "urged his beasts to a three-day march in a single day," until at the end, they dropped, killed by over-exertion!

There have been a number of experiments in serenading animals in zoos in America and Britain. A violinist played to the animals in an American zoo at sunset. The time chosen probably influenced the results markedly because "in general the night creatures appeared to be more sensitive to the music than those of the day, and the males were less interested than the female." For instance, the male Bengal tiger sniffed; but the female was charmed, pushed her nose and paws between the bars, and sought to get as close to the musician as possible.

He had a success with the coyotes, too. They came out of their holes at the first note and squatted before him. When he stopped, they pawed at him through the bars as though asking for more. When he obliged they squatted before him again.

Two panthers liked their music soft and sweet. They lay lazily content while he played "Home, Sweet Home" and "Annie Larie". But Irish jigs stirred them into a rage.

Most of the birds were indifferent—except the pelicans. They got annoyed.

On the whole, the violinist was not as successful as the legendary Orpheus who charmed all the beasts and birds with his lute.

(To be continued)

The Rationalist.

Monday 10-9-1951

REACTIONARY CULTURE

In a statement Mr. Tandon said lately "Shri Kishorilal Mashruwala in a recent statement attributed to me directly and indirectly views which are as far from me as untruth from truth.

"For instance", Mr. Tandon continued, "he describes me as a representative of the upper class of orthodox Hinduism with something of the Arya Samaj added to it, and he also imagines me as a protagonist of reactionary Hindu culture. This is a caricature, not a portrait of me. My whole life is a repudiation of what Mashruwala writes of me. I have often said that there is no book in the world which I place above the authority of the intellect. In that one doctrine is contained the repudiation of the false supertitious notions which Mashruwala imputes to me in the name of orthodox Hinduism.

"On the question of culture, I have said several times that I do not recognise that there is anything like Hindu culture or Muslim culture or Jain culture or any other variety of culture associated with any particular religion. Culture is to my mind associated with and born out of the soil. I always speak of Bharatiya culture which implies the culture of our country. I have compared it to a mighty river which rises from its unseen sources in the Himalayas and flows on to the sea gathering the waters of the tributaries which add to its strength and change its course while merging themselves into it. This culture is thus made up of the continuous contributions of the old and the new, the past and the present. It embraces the thinkers and workers belonging to diverse ways of thought in our land. It is not a narrow thing confined and cribbed within any communal group but a mighty and everlasting current moulding the life and destiny of our people."

We do not know which to condemn more in the above, Mr. Mushruvalla's impertinent characterisation of Mr. Tandon, or Mr. Tandon's verbiage in repudiation of the charge.

We do not suppose that Mr. Tandon is a very orthodox person. He may not smoke or drink or eat or make free love as the non-orthodox persons do, but we do not suppose that he follows any orthodox conventions, though he may have fads or conventions of his own.

But yet Mr. Mushruvalla wants to label him as a reactionary crank in order to frighten him out of the Presidentship, just as mobs in Europe used to call a woman a witch and burn her!

What is Mushruvalla himself? He sits on Gandhi's vacant throne on the "Harijan" just as a cat may sit on the sofa of its master. What is his view of Nehruite Congress in office, about its wisdom, ability, efficiency, and morality? Is not all that under the direction of Mr. Nehru as Editor-in-chief of the administration? And does Mr. Mushruvalla—what a difficult, and meaningless name! —think that every evil will be cured if the Editor-in-chief is also made the Chairman of the Board of Directors?

We do not admire his judgment.

And what do either he or Mr. Tandon mean when they use the term "reactionary communalist", or "false superstitions of orthodox Hinduism"?

Men in power, with neither hind-sight nor foresight, who, like insane lunatics, wish to cut at the root of things, call those who seek

to preserve the community and safe-guard it from disintegration "reactionary communalists."

Is there anybody among those who call themselves "secular" who does not covet things for his own family and community to the detriment of others? Is Dr. Ambedkar not a reactionary communalist? Is Dr. Nehru an example of "Universal Brotherhood?" Is not Mr. Mushruvalla, who calls his paper "Harijan", to be labelled a "reactionary communalist?" Why not? A Congress-man who hates non-Congress-men is a reactionary communalist. A U.P. man who hates a Bengalee is a reactionry communalist. A Harijan who hates Hindus, a Vokkaligar who butters only Vokkaligars, is a reationary communalist.

Those whom the foolish self-styled reformers of today characterise "reactionary communalists" are but the back-bone of Hinduism, or any other "ism" or "ity" that exists. Without such men every religion, every community, every party would collapse like a house of cards.

What is called the "false superstitions of orthodox Hinduism" is less false than the "false superstitions of bigotted secularism". There is more science in the sum total as well as the details of Hinduism, than in the achievements of all the present-day scientists put together, more science than they have capacity to comprehend.

Those who declare otherwise are iconoclastic barbarians, who are lost to all good sense, and are insanely destructive of whatever stands before them. They may destroy things, but will rebuild nothing except their own and every body else's cemetary.

The so-called "false superstions of religion" are secular principles of health and morals, tested by time, and grown into religious principles, worthy of obedient or understanding compliance. What may be truly called false superstitions are the claims of our groping scientists and temporary politicians who think they will soon turn the round world into a square world!

And Tandon's words about there being no Hindu culture, or Jain culture, or Muslim culture, but only "Bharatiya culture" are only partly true. Hindu culture is the mass of knowledge and principles of life which Hindu scientists, sages, saints and law-givers have accumulated as the culture of Hindus. Jain culture is what Jain ancestors of brains and wisdom have handed down to their progeny. And Muslim culture is what Musalman thinkers and seers have passed on as the patrimony of Muslims. Each is good for its own followers. There is no reason why each should not enjoy their own patrimony without seeking to share it with the others, or seeking to destroy one another's. If religions preach anything at all they preach peace and tranquillity. The men who think that if they destroy Hinduism everything will be peaceful and happy thereafter are living in a fools'-paradise.

So if a person is an orthodox man he need not be ashamed to own it. Instead it is those that decry him that ought to be ashamed of their degeneracy. *Editor.*

POSTS AND TELEGRAPH UNION

The Posts and Telegraph Union of Mysore have at their General Body Meeting held last week unanimously elected Mr. G. R. Josyer, M.A., F.R.E.S., as their Honorary President.

A WIRE

Sri M. R. C. Basappa has wired to the Hon'ble Chief Minister to the Government of Mysore,

"Rains and Crops failed. Food position serious. Please cancel Mysore Races and Dasara Exhibition."

ADJECTIVE, NOT ADVERB

Mr. Ramnarain Singh (Bihar) speaking in Parliament recently on the Part C States Bill said he sometimes wondered whether the Govt. was 'a Mantri Mandal (Council of Ministers) or Murkha Mandal (Council of Fools).'

Dr. P. R. Deshmukh objected to this, and asked whether the member was in order.

The States Minister, Mr. N. G. Ayyangar said he did not want to take objection to it, but would not 'admire the wisdom of the member who is accustomed to speak in a language of levity in Parliament'.

The deputy Speaker Mr. M. A. Ayyangar said that while "Govt. could be described as foolish, it is not proper to describe the whole Govt. as fools"

WORTH COPYING

Portal, one of the most eminent doctors in Paris during the Empire, achieved his reputation by a singularly original method of advertising. When he was obscure and unknown, he sent his servant through the fashionable quarters, rousing the inmates of the most imposing houses at all hours of the night with frantic knocks. Asked what he wanted, the emissary would gasp breathlessly: "Mr. Portal, the doctor, is here, is he not? Tell him that he is wanted immediately!" The answer was always the same; they did not know him. "What!" his servant would cry, "you don't know Dr. Portal, the fiirst doctor of Paris? Ah, mon dieu! what will Monsieur le Duc say? He has no confidence in anyone else!" The result was that people began to inquire about and to send for the doctor who seemed to be so important and so run after!

SELFISHNESS

Selfishness is not living as one wishes to live; it is asking others to live as one wishes to live. And unselfishness is letting other people's lives alone, not interfering with them. Selfishness aims at creating around it absolute uniformity. Unselfishness recognizes infinite variety as delightful, accepts it, acquiesces in it, enjoys it.

PANDIT MOTILAL NEHRU'S DHARMA

Just at the time when Swaraj Party was duly formed under the leadership of C. R. Das and Pandit Motilal Nehru, elaborate preparations were being made for the next election, and a mammoth public meeting was held in Lahore. In the open assembly, one Mahasabhaite Hindu gentleman asked Pandit Motilal Nehru what was his own *dharma*. The Pandit fearlessly and unhesitatingly replied: "One's own dharma entirely rests with one's own conception of his relation to his God. No one should bother about his faith." The Pandit is reported to have remarked further. "My ancestral religion is Hinduism. In my domestic and social life, I live like a Muslim. My house is decorated in the Moghal style, and all the servants and cooks of my kitchen are Muslims."

* * *

And that's that!

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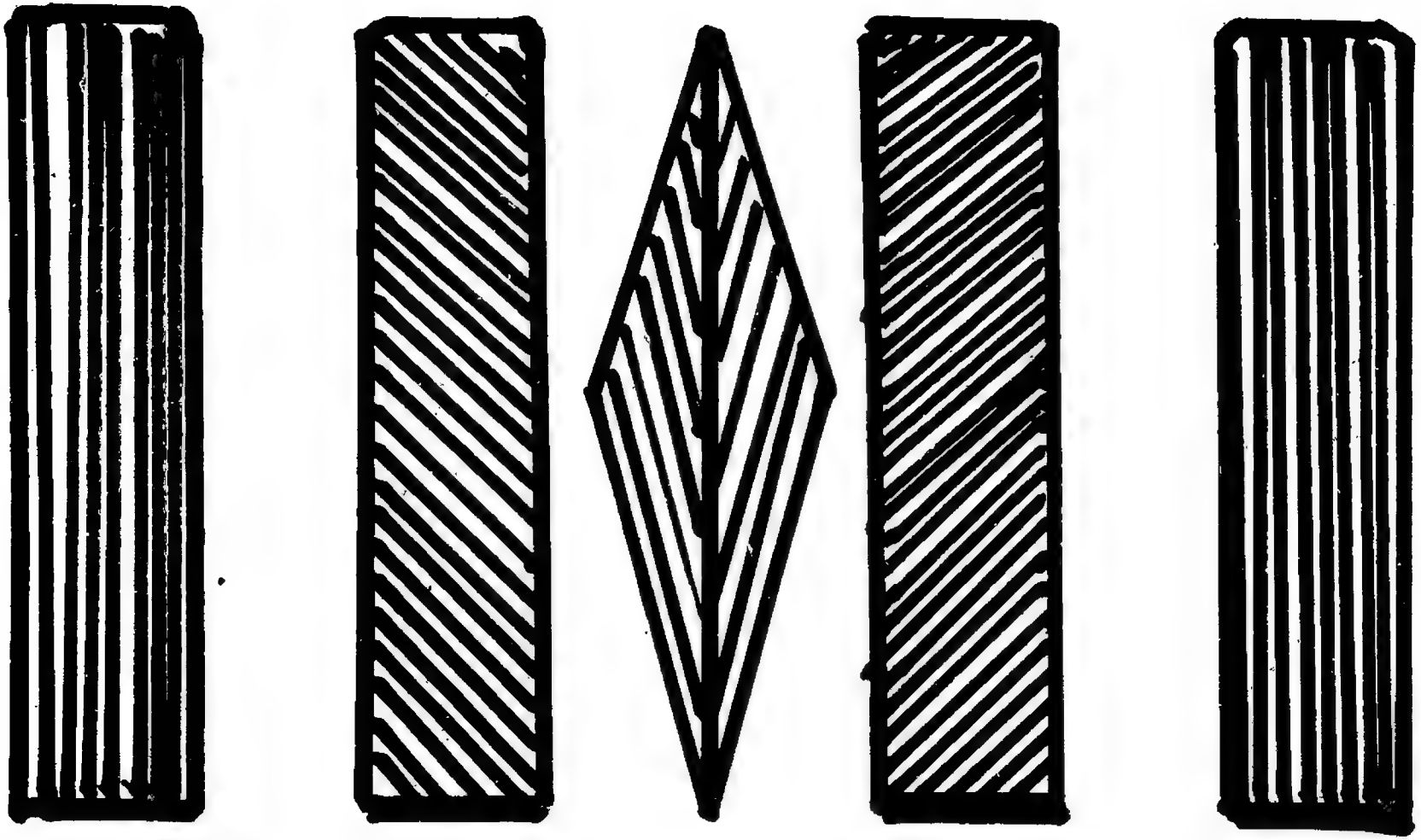

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REVIEW

"History of Mysore And The Yadhava Dynasty"

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"To write the History of Mysore and especially of the Yadhava Dynasty is a pleasant though arduous task. Apart from its hoary past, Mysore's history is replete with the annals of her great Rulers. Not only were they engaged in extending their territories, but, even from the earliest times, they did not disregard the welfare of their subjects. And Mysore was singularly fortunate to have capable and farsighted states-men to advise their sovereigns in their noble task.

The Yadhava dynasty derives its origin from Yadhuraya who hailed from Muttra in the north. At the time of his arrival, Mysore was without an heir to the throne, her King having died earlier. He ascended the throne by marrying the daughter of the late King in 1399 A D. Later Rulers extended its territory, and during Chikkadevaraja Wodiyar's time it extended as far as Madura in the South. It is common knowledge that in the 18th century, the whole of this sub-continent was torn with internal strife when the British and the French were trying to establish their empire. Mysore was no exception. She had to meet the repeated invasions of the Mahrattas, the Moghuls and Naik Kings of Madura.

Mysore's history could be divided into two parts, the periods before and after Rendition which took place in 1881. The one a period when the very existence of the State and Dynasty was at stake and the other after their establishment in safe moorings.

In the former period, two great scions of Mysore had played notable part. They are Maharani Lakshammanni and Mummadi Krishnaraja Wodayar. The author has brought out in great detail with relevant records the glorious efforts by the greatest woman of Mysore, who by her vision, diplomacy and courage fought against a ruthless usurper Hyder Ali and his son Tippu and restored the Kingdom to the Yadhava Dynasty, thus carving herself a name of lasting glory in Mysore's history!

In the 19th century, Mummadi Krishnaraja Wodayar of hallowed memory fought British imperialism to get back the Kingdom. He ascended the gadi in 1799. After minority, he ruled the State from 1810 to 1831. From 1831 to 1868 he continued to be *de jure* King. On the pretext of maladministration for which he was in no way responsible as facts show, the administration of Mysore was taken over by the British and Lord Dalhousie wanted to annex it permanently since the King had no heir to succeed to the throne. But by a bold stroke Mummadi Krishnaraja Wodayar adopted a son and got back the Kingdom at last after fighting a valiant and lone battle with the British. The author has amply quoted from official records to disprove certain misrepresentations about this Ruler.

With the ascension of Chamaraja Wodayar, begins an era of peace and prosperity for Mysore. During the administration by the British, foundations for good administration were laid. The first Railway between Bangalore and Mysore was laid, regular census taken and due to other improvements, the revenue increased. But all the good effects were offset by a great famine in 1877 when over a million people lost their lives.

So, the first thing Maharaja Chamaraja Wodayar did was to prevent a recurrence of famine. He had such able Dewans and Advisors as Rangacharlu and Sir K. Seshadri Iyer and advisers like T. R. A. Thamboo Chetty, P. Krishna Rao, and Sabapathy Mudaliar.

Great reforms were undertaken to bring people into closer touch with the Government. The first Representative Assembly was formed. New road and irrigation works were constructed, and the deficit budget was turned into a surplus. New schools and hospitals were opened and arts and letters were patronised. It was Mysore that gave to the world the greatness of Swami Vivekananda. H. H. Chamaraja Wodayar helped him to go to America to attend the Parliament of Religions at Chicago. The eventful career of this progressive Ruler came to an end prematurely at Calcutta where he had been on a tour to the then Capital of British India. Such was his popularity that the Indian National Congress then in session there condoled his death in glowing terms. Again a lady, now Dowager Maharani Vani Vilas took the reins of office and steered the ship of State for seven years from 1895 to 1902 as H. H. Krishnaraja Wodayar was then a minor.

Another epoch in the history of Mysore began with Maharaja Krishnaraja Wodayar, who for 38 years ruled the State which was one of the brightest in the history of the dynasty. His highness as well as his younger brother Yuvaraja Kanthirava Narasimharaja Wodayar were given proper training in administration, general education, and statecraft by eminent European and Indian tutors. The reign of H. H. Krishnaraja Wodayar could be divided into four periods, the first ten years when P. N. Krishnamurthi, V. P. Madhava Rao, and T. Ananda Rao were Dewans, the next period under the dynamic Dewanship of Sir M. Visveswaraya, then the period of Sri Kantharaj Urs and Sir Albion Bannerjee lasting eight years and then Sir Mirza Ismail's dewanship from 1926 to end of the reign. During this period Mysore forged ahead of other States in irrigation, education, revenue, industry and other nation-building activities. Another landmark in constitutional development was made. The Legislative Council was established and the first Dasara exhibition was organised. To plan the economy of the country on proper foundations, the first Economic Conference was held. The first Mysorean to become a dewan in his home State after three generations was Sir Visveswaraya who from an Engineer became the chief architect of the political economy of the State, and under his administration rapid industrialisation was achieved, chief among them being the Kannambadi Reservoir, the Bhadravathi Iron Works, the Sandal Wood Oil Factory. In the educational field, the University was started. To foster trade in other areas of India, trade correspondents were appointed. The first Chamber of Commerce started functioning. In the political sphere, the relations with the British Government underwent a change for the better.

The Maharaja's greatness was honoured by the venerable Pandit Madan Mohan Malavia who conferred on him the first Chancellorship of the Banaras Hindu University.

During Sir Mirza Ismail's dewanship, the State made further progress and the schemes put into action by his predecessors were pursued with greater vigour with the addition of a sense of beauty and art. The Brindavan Terrace Gardens, only one of its kind in the East, was laid. To march with the times, and sensing the agitation for political freedom in the adjoining British Indian provinces, more reforms were given by the Maharaja. The Legislative Assembly and the Council were expanded and non-official Ministers were chosen to assist the Dewan. Another milestone towards responsible government! His Highness fostered devotion among all communities and many shrines of other religions were renovated. Being a pious Hindu he visited many shrines all over India and even the remote Mount Kailas. The rigors of office wore down his health and under

(*Continued on page 5*).

The Rationalist.

Monday 17-9-1951

12TH YEAR

With this the "Rationalist" finishes 11 years, and marks the biginning of the 12th. The 11 years have not been very happy years for the world, nor very prosperous years for the paper.

It however neither regrets the years nor wishes to boast about them. It came into existence without fuss or fanfares, and has continued to exist, seeking nothing from the world, and wishing to maintain its own individuality. If that is success, it is alright. If that is not success, it does not matter!

A body which is alive, eats, drinks, plays, sleeps. If the mind in the body is also alive, it makes the body undertake some more things, according to its nature, calibre and environment.

The "Rationalist" is one of such things. However little it may have achieved in the past, it thanks God for enabling it to achieve that. And it seeks nothing more of God for the future.

Editor.

TODAY STILL OURS

St. Francis of Assissi, hoeing his garden, was asked what he would do if he were suddenly to learn that he was to die at sunset that day. He said: "I would finish hoeing my garden."

This seems to me an answer to all the troubled young people these days who are beginning life in a world that appears to hold no security for any-one, young or old.

We can't be sure of anything, these young people say, not now, or next year or the year after that. Why should we try to make a life for ourselves? they ask. Why should we go to classes or take examinations or get married or have children or try for a job? Why paint a piture or write a song or begin a novel?

St. Francis put the answer in a simple metaphor: Go on hoeing your garden. The task is still here—the house to build, the book to write, the examination to prepare for. If the future looks dark, so did it on the morning before the first Christmas. And however dark it seems today, however dark it is, we shall meet life better if we have fulfilled the present to the best of our ability. Today is still ours, along with the obligation to live it to the full.

X.

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(*Continued from page 3.*)

medical advice he visited Europe. The Yuvaraja of Mysore who was a great lover of arts and travel predeceased his brother. In the year 1940, the noble and universally acclaimed rule of the Maharaja came to an end.

Our beloved Ruler, His Highness Jayachamaraja Wodayar who had been fitted to wield the responsibilities of Kingship by his illustrious uncle had no difficulty to accept the charge. One of the first steps he took was to implement the reforms sanctioned earlier. His Highness constantly toured the State to acquaint himself with the needs of his subjects. The first reformed Ministry with mixed official and non-official Ministers with Pradhan-Siromani N. Madhava Rao as Dewan was constituted, and after him Sir A. Ramaswami Mudaliar succeeded as the last Dewan. With the advent of freedom to India, the first popular Ministry was ushered in with Mr. K. C. Reddy as Chief Minister. After the lapse of the Paramount Power, Mysore acceded to India as one of its units, with the Maharaja as the Rajpramukh of Mysore, a constitutional monarch.

The five and a half centuries of benign and good rule of the Yadhava Dynasty had made Mysore the premier State in India and as a pattern worthy of being emulated by others. The author who has taken great pains to describe a clear picture of the events and the noble part played by the Yadhava Rulers has done a great service to Mysore by his labours in bringing out this handy edition of the history of Mysore. Truly, this is a great book, as great as the personages chronicled there-in!"

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AND THE
YADAVA DYNASTY

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ONE OF THE GREATEST AFFLICTIONS OF MANKIND

In Geneva, once the seat of the former League of Nations, the executive committee of the World Health Organization met from February 21st,–March 9th. 1949. The delegates from the 58 member-countries discussed at length and in detail the public health problems of their respective countries.

There are numerous ailments which harass mankind and it is hard to say which sickness is most generally encountered.

One fact, however is indisputable and that is, that malaria is one of the gratest afflictions from which mankind is prone to suffer. Every year, three million people die of this disease, whilst the number of malaria sufferers reaches astronomical figures. Every year 300 million people fall victim to these insidious fevers. From a humane point of view the mere idea that so many millions are afflicted by this sickness is already abhorrent enough, but there is yet another factor which plays its part, namely the economic factor. The losses caused by malaria are so great, especially in agricultural regions where this sickness appears most frequently, that it has been computed that production would be 15% higher were there no malaria.

Already before the war these problems were profoundly studied by the Committee of Experts on Malaria of the now defunct League of Nations, which in 1938 published a report in which they recommended as a prophylactic against malaria a daily dose of 6 grains of QUININE during the whole of the malaria season, and as a remedy when attacked by a bout of malaria, they advised a dose of from 15-20 grains during a period of from 5 to 7 days. It is advisable for the inhabitants of tropical regions to follow this advice of these specialists and thus avoid a great deal of misery.

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NOISE AND WORK

The popular notion that too much light and sound cut down a person's efficiency receives strong support from a *Handbook of Human Engineering* recently issued by Tufts College. It reports a series of tests which showed that, "glare significantly increased muscular tension, sometimes as much as 30 per cent. Although visual tasks may be carried on under severe handicaps with no immediate loss in accuracy, over a long period of time a decrease in efficiency accompanies nervous muscular tension.

"The energy required to type under the noise conditions usually encountered in a busy office has been measured by basal metabolism tests. When plaster walls were left bare to reflect noise, the typists showed a metabolic rate 71 per cent above the resting level; when the walls were covered with a sound-deadening material to absorb about half the noise, the metabolic rate was only 52 per cent above the resting level, and there was a 43 per cent increase in typing speed.

"In an experiment in a weaving-room, the workers' speed increased about 12 per cent when they were wearing ear protectors. There is some evidence that even after years of work in noisy surroundings, workers do not become completely adapted to the noise, but have to adjust themselves daily."

ರಾಷ್ಟ್ರೀಯ ಸ್ವಯಂ ಸೇವಕ ಸಂಘ ವಿಸ್ತಾರದಿನ

ಕಳೆದ ೧೬ನೇ ಭಾನುವಾರ ಮೈಸೂರಿನ ರಾಷ್ಟ್ರೀಯ ಸ್ವಯಂ ಸೇವಕ ಸಂಘದ "ವಿಸ್ತಾರದಿನವು" ಮಹಾರಾಜರವರ ಕಾಲೇಜಿನ ಮುಂದುಗಡೆ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ. ಎ. ಅವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನೆರವೇರಿತು. ಸಾವಿರಾರು ಮಂದಿ ಯುವಕರು ಭಾಗವಹಿಸಿದ್ದರು. ಧ್ವಜಾರೋಹಣಾನಂತರ ಸಂಸ್ಕೃತ ಮಂತ್ರಸಹಿತ ಸೂರ್ಯ ನಮಸ್ಕಾರ, ವಿವಿಧ ಯೋಗಪ್ರದರ್ಶನಗಳು ಧ್ವಜವಂದನೆ ಮತ್ತು ರಾಷ್ಟ್ರಸ್ತೋತ್ರ ಪಠನಗಳು ನಡೆದವು, ಅಧ್ಯಕ್ಷರು ಉಪಸಂಹಾರ ಭಾಷಣಮಾಡುತ್ತಾ ಈ ಹಿತೋಕ್ತಿಗಳನ್ನು ನುಡಿದರು:

"ರಾಷ್ಟ್ರೀಯ ಸ್ವಯಂ ಸೇವಕ ಸಂಘದ ಸಭಿಕರೆ,

ನಾನು ಬೇಡ, ಯಾರಾದರೂ ಭಾಷಣಕಾರರನ್ನು ಕರೆಯಿರೆಂದು ನಾನು ನಿಮ್ಮ ಸಂಚಾಲಕರಿಗೆ ಹೇಳಿದಾಗ ಅವರು ಭಾಷಣವು ಅಪ್ರಕೃತವೆಂದು ಹೇಳಿದರು. ನಾನು ಮುಖಂಡನೂ ಅಲ್ಲ ಹಿರಿಯನೂ ಅಲ್ಲ. ಆಗಂತುಕನಾಗಿ ನಿಮ್ಮ ಧ್ಯೇಯಗಳಿಗಾಗಿಯೂ ನಿಮ್ಮ ದಕ್ಷತೆಗಾಗಿಯೂ ನಿಮಗೆ ಮೆಚ್ಚಿಗೆಯನ್ನು ಸೂಚಿಸಲು ಬಂದಿದೇನೆ.

ನಿಮ್ಮ ಉದ್ದೇಶವು ಹಿಂದೂ ಧರ್ಮವನ್ನು ರಕ್ಷಿಸುವದು ಎಂದು ಕೇಳಿದೇನೆ. ಹಿಂದೂ ಕಲ್ಚರ್, ಇಂಡಿಯನ್ ಕಲ್ಚರ್, ಭಾರತ್ ಕಲ್ಚರ್, ಎಂದು ಯಾವ ಹೆಸರಿನಿಂದ ಅದನ್ನು ಕರೆದರೂ ನಮ್ಮ ಪೂರ್ವೀಕರು ಬಿಟ್ಟಿರುವ ಧರ್ಮ ನೀತಿಯೂ ಜ್ಞಾನಸಂಪತ್ತೂ ನಮ್ಮ ಅಮೌಲ್ಯವಾದ ಸ್ವತ್ತು.

ಅದು ಇಷ್ಟು ಎಂಬದು ನಮಗೆ ಇನ್ನೂ ತಿಳಿದಿಲ್ಲ. ನಮಗೆ ತಿಳಿದಿರುವದು ಒಟ್ಟಿನಲ್ಲಿ ಹತ್ತರಲ್ಲಿ ಒಂದು ಪಾಲೂ ಇಲ್ಲ ಎಂದು ಹೇಳಬಹುದು. ಉಳಿದುದೆಲ್ಲ ಹಾಳಾಗುವಷ್ಟು ಹಾಳಾಗಿಹೋಗಿ ಅದ್ಯಶ್ಯವಾಗುವಷ್ಟು ಅದೃಶ್ಯವಾಗಿದೆ. ಅದನ್ನು ಹುಡುಕಿ ತೆಗೆಯಬೇಕು.

ಆ ಜ್ಞಾನಸಂಪತ್ತು ಕ್ರಿಸ್ತಪೂರ್ವ ೧೮೦೦ ದಿಂದ ಕ್ರಿಸ್ತಶಕ ೧೦೦೦ ವರ್ಷಗಳ ಮಧ್ಯದಲ್ಲಿ ಉದ್ಭವವಾದದ್ದು ಎಂದು ಹೇಳುವದು ತಪ್ಪು. ಶುಷ್ಕಿತಭಾವನೆಯಿಂದಲ್ಲದೆ ಆದರಪೂರ್ವಕವಾಗಿ ಪರಿಶೀಲಿಸಿ ನೋಡಿದರೆ ೧೦ ಸಾವಿರ ೨೦ ಸಾವಿರ ವರ್ಷಗಳ ಹಿಂದೆಯೆ ನಮ್ಮ ಪೂರ್ವೀಕರು ಶ್ರೇಷ್ಠವಾದ ನಾಗರೀಕತೆಯನ್ನೂ ಅನಂತವಾದ ಜ್ಞಾನಸಂಪತ್ತನ್ನೂ ಹೊಂದಿದ್ದರೆನ್ನುವದು ನಮಗೆ ವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಅದರಲ್ಲಿ ಈಗ ನಮ್ಮ ಕೈಗೆಸಿಕ್ಕಿರುವದು ಅತ್ಯಲ್ಪ ಭಾಗಮಾತ್ರ. ಉಳಿದದ್ದು ಅಗೋಚರವಾಗಿದೆ. ನಾವು ಮನುತೆಯಿಂದಲೂ ನೈಪುಣ್ಯತೆಯಿಂದಲೂ ಜಾಗರೂಕತೆಯಿಂದಲೂ ಹುಡುಕಿದರೆ ಅದರಲ್ಲಿ ಸ್ವಲ್ಪ ಭಾಗವಾದರೂ ನಮಗೆ ಸಿಕ್ಕಬಹುದು

ನಿಮ್ಮ ಪೂರ್ವಿಕರ ಜ್ಞಾನಭಂಡಾರವನ್ನು ರಕ್ಷಿಸಬೇಕೆನ್ನುವ ನೀವುಗಳು ಮೊದಲು ಅದನ್ನು ಕಂಡುಹಿಡಿಯಬೇಕು. ನಂತರ ಅದನ್ನು ಪರಿಶೀಲಿಸಿ, ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ನಂತರ ಅದನ್ನು ರಕ್ಷಿಸಿ ಅಭಿವೃದ್ಧಿ ಪಡಿಸಬೇಕು.

ಹಾಗೆ ಮಾಡಿದರೆ ನಾವು ಸುಸೂತ್ರವಾಗಿಯೂ ಜಾಗ್ರತೆಯಾಗಿಯೂ ಮುಂದಕ್ಕೆ ಬರುವೆನೇ ಅಲ್ಲದೆ ಕೆಲವು ಮುಖಂಡರುಗಳು ಹೇಳುವಂತೆ ಶಾಶ್ವತ್ಯಕ್ಕೆ ಅಣಕಿಸಿಕೊಂಡು ಹೋಗುವದರಿಂದ ಎಂದಿಗೂ ಮುಂದಕ್ಕೆ ಬರುವದಿಲ್ಲ.

ಆದ್ದರಿಂದ ನಾನು ನಿಮಗಳಿಗೆ ಹೇಳುವದು; "ನಿಮ್ಮ ಪೂರ್ವೀಕರನ್ನು ಗೌರವಿಸಿ;— ಈಗಿನ ಕಾಲದವರೊಡನೆ ಹೋಲಿಸಿದರೂ ಅವರು ಮಹಾ ಪ್ರಬುದ್ಧರೂ ಜ್ಞಾನಿಗಳೂ ಯಶಸ್ವಿಗಳೂ ಆಗಿದ್ದರು. —ಅವರು ಬರೆದಿರುವ ಅಮೋಘವಾದ ಶಾಸ್ತ್ರಗಳನ್ನು ಹೊರಗೆಡಹಿ; ಅವುಗಳನ್ನು ಓದಿ ಅಭ್ಯಸಿಸಿ ತಿಳಿದುಕೊಳ್ಳಿ; ನಿಮ್ಮ ನಡವಳಿಕೆಗಳಲ್ಲಿ ಅವರುಗಳ ಧರ್ಮಮಾರ್ಗಗಳನ್ನು ಅನುಸರಿಸಿ. ಎಲ್ಲರಲ್ಲಿಯೂ ಕರುಣೆಗಳಾಗಿ ಅವರಿಗೆ ಹಿತವನ್ನು ಬಯಸಿ. ಯಾವ ಮತೀಯರನ್ನಾಗಲಿ ಪಾರ್ಟಿಯವರನ್ನಾಗಲಿ ದ್ವೇಷಿಸದೇಡಿ."

ಇದೇ ಶ್ರೀ ರಾಮನ ನೀತಿ, ಇದೇ ಶ್ರೀ ಕೃಷ್ಣನ ತತ್ವ, ಇದೇ ಶಿವಾಜಿಯ ಚರಿತ್ರೆ, ಇದೇ ಗುರು ನಾನಕನ ಪಥ.

ಪುನಃ ನಿಮ್ಮ ಧ್ಯೇಯಗಳಿಗೂ ದಕ್ಷತೆಗೂ ಮೆಚ್ಚಿಕೆಯನ್ನು ಸೂಚಿಸಿ ನಿಮ್ಮಗಳಿಗೆ ಶ್ರೇಯಸ್ಸನ್ನು ಕೋರಿ ನಿಲ್ಲಿಸುತ್ತೇನೆ.

MITHILA RESEARCH INSTITUTE

PATNA, Sept. 6. - Babu Rajendra Prasad President of India is expected to inaugurate the Mithila Institute of Post-graduate Research in Sanskrit at Darbhanga on October 19.

Meanwhile frantic efforts are being made by the Education Department to find out a scholar of repute in Sanskrit as the Director of the Institute.

It may be noted that the Maharajadhiraj of Darbhanga has donated to the institute Rs. 10 lakhs as also 65 acres of land in Darbhanga.

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Monday 24-9-1951

R. S. S. SANGHA

The Rashtreeya Swayam Sevaka Sangha of Mysore City, held its Annual Rally or "Expansion Day" on the 16th evening in the spacious grounds of the Maharaja's College. Mr. G. R. Josyer, M A., F R.E.S., Editor, "Rationalist", was invited to preside. Over a thousand young men of all ages and classes took part, and after the Flag-hoisting by the City Sanchalak, went through Suryanamaskar and Parade, the directions being uttered in Classical Sanskrit. This was followed by a March Past, and patriotic chorus. Addressing the Rally in conclusion, Mr. G. R. Josyer observed:

"Members of the Rashtreeya Swayam Sevaka Sangha,

I was told that no speech would be called for. I am neither a leader, nor an elder. I come as a stranger, to congratulate you on your aims, and on your achievements.

I am told that you seek to safe-guard Hindu Culture. Whether it is called Hindu Culture, Indian Culture, or Bharat Culture, the culture of our ancestors is a priceless possession.

That culture is mostly unknown to us. We do not know even ten per cent of its real extent. The rest is hidden, and has to be unearthed.

To confine that culture between 1000 B.C. and 1000 A.D., is not correct. If we probe into the past with an open mind we would realise that 10000 years ago, 20000 years ago, our ancestors had made great material, intellectual, and spiritual progress.

What we have now is only some relics. Most of it has got lost. Some of it may still be available, if we search with love, care, and patience.

You who are pledged to protect your ancestors' culture, should first unearth it, then understand it, and then protect and develop it. We shall progress better, and quicker, that way, than if we simply ape the west as some leaders wish to do.

Therefore I would just say to you, revere your ancestors,—they were very great men, even from modern standards,—unearth their culture, study and understand it, and base your conduct on it, give your good-will to your fellowmen, and don't hate any community or party.

That was the life-principle of Rama, that was the message of Krishna, that was the career of Shivaji, and that was the code of Guru Nanak.

Again I congratulate you, and wish you well!"

THE INTERNATIONAL ACADEMY

Dr. Louis Renou, Ph.D., Director, Indian Institute, (Sorbonne), University of Paris, Paris, writes to the Director:

"I thank you very much for the kind sending of the Report of Inaugural Ceremony. I am sorry I could not be present at this historical day.

I shall always be ready to review any publications of your Academy if you are good enough to send them to me. I am glad to see that under your apt guidance this new foundation certainly will go to a glorious destiny. With my best greetings,

I am,
Sincerely Yours,
Paris, 10–9–51. L. Renou."

MYSORE P. & T. UNION

The first meeting of reorganised Postal and Telegraph Union was held on the 15th evening under the Chairmanship of its new President, Mr. G. R. Josyer, in the Mysore Head Post Office Buildings. After invocation, Sri V.H. Naranappa, M A., Head Post Master, introducing the new President remarked that Mr. Josyer did not need introduction to a Mysore audience, that every one knew him, that for over 30 years he had been serving the public silently and selflessly in various ways, that recently he had done two things of outstanding merit. He had written a "History of Mysore" which was most interesting reading, and had founded the "International Academy of Sanskrit research" which had spread the fame of Mysore all over the world, that the Union had been under the official Head all these years, that it was felt that it could do better work under a non-Official President, and that in Mr. Josyer they had found the best person possible.

Mr. G. R. Josyer thanked the Post Master for his kind remarks and observed that his own feeling was that he was an obscure person, unknown to most people. Addressing the gathering he remarked, "I am a stranger to 99 per cent of you, and yet you have taken a plunge in the dark, and elected me as your President. It is an honour, for which I thank you. But it is an honour unsought by me, and I do not know how far I shall come up to your expectations. We must however make the best of the bargain.

I wonder whether you know that yours is the most public utility profession in Society. It is therefore perhaps that a great poet of our times, Rabindranath Tagore, has honoured you in his writings by "The Post Office". Not the Bank, the Railway Station, the Cinema House, or the Coffee Club, but "The Post-Office." Because every member of the public expects something from you daily.

Therefore yours is a respectable, dignified, and highly valued calling. Hence you are officially designated "Post Masters". But you seem to love to call yourselves "Postal-Workers". A rose will smell as sweet under any name!

Once again I thank you for the honour you have bestowed on me. We shall now proceed with the day's agenda."

The Joint Secretary of the Union, Mr. Krishnaswamy Rao, M.A., was elected as a delegate to the Southern region Conference of Postal and Telegraph workers to be held at Madura next month. The following resolutions also were approved for the Conference Agenda: that the Mysore Postal Division be raised to A Class, since the holding of periodical U.N.O. and All-India Conferences, and establishment of Central Institutions in the City, had considerably raised the volume of work and importance of the City P.O; that since conditions in Mysore are similar to Bangalore, the house-rent allowance of staff be fixed at the same scale as Bangalore; and that the allowance of Postal Cashiers and Asst. Cashiers be increased commensurately to their responsibility. With a vote of thanks to the Chair the meeting terminated.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರಿ ಮಾಹಾತ್ಮ್ಯ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

A MODERN INDUSTRY

Gambling authorities in Britain estimate that of the 15,000,000 adult Britons who bet each year, about 4,000,000 violate the law by betting in the streets and pubs.

Of the 500,000,000 pounds staked in gambling, the horses take about 300,000,000 pounds, dogs £140,000,000 and football pools £40,000,000. The reminder is gambled on cards and dice games which had been illegal since 1732. One-third of British adults bet on foot-ball pools. The average stake is about five shillings but many bet as little as one shilling and share the chance of winning about £40,000 tax free in prize money.

NOVEL VENTURE

Mr. Jack Glinert, waiting to serve customers in his little drapery shop in Hackney, London, found things were bad. Even people going on holiday had little to spend after they had paid off their housekeeping bills.

So, copying an idea tried out by a Dutch store, he started a free half hour. Everything sold at a certain time was to be free, he announced. Customers were not told in advance when they could do their shopping for nothing. Each was given a time ticket. When the free-for-all half hour was announced at the end of the day, holders of the lucky tickets got their money back.

Mr. Glinert found that his business went up three-fold. He is to continue the idea indefinitely. The free time, he says, represents only about 6 per cent of his turnover.

PIGEON'S PATRIOTISM

The old joke about the pigeon that walked home has come true in Denmark.

The pigeon was bought in Copenhagen and taken to Aarhus, 160 miles away. Following a common practice to prevent newly acquired birds returning to their old home, the new owner lightly bound the pigeon's wings.

Two months later, the pigeon, its wings still bound, arrived back in Copenhagen at the loft of its former owner. The only apparent explanation is that the pigeon walked all the way, presumably getting across the two intervening rivers by stealing lifts on ferry boats.

THE FORD WAY

Early in his career Henry Ford, in granting a subcontract for engine parts, specified that these parts were to be delivered in wooden boxes of a certain size, held together by screws, not nails. He even indicated the exact size and location of the screws.

In order to receive this lucrative order, the subcontractors willingly accepted the conditions, although they privately agreed that "this guy Ford is slightly batty." Many of his own employees felt that the "old man" was being unnecessarily dogmatic about the shipping cases, too, but they chalked it up to erratic genius.

Came delivery day—and revelation! Henry Ford's "whimsy" had been the work of genius, all right, but hardly erratic. The sides of those precisely measured wooden shipping boxes were exactly the size of the floorboards of Henry's Fords! With each screw hole correctly spaced and drilled, the boards were ready to be slipped into place!

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-49. EDITOR: YAJURVEDA (2 VOLS. & RIGVEDA PADA) EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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The Deccan Herald, Bangalore :

REVIEW

"History of Mysore And The Yadava Dynasty"

by G. R. Josyer, M.A., F.R.E.S.,

"This is decidedly one of the best books on the history of Mysore from the earliest times until today. As the author aptly says in the preface, "Elaborate histories of Mysore there are, but they are cluttered up with details, or are not easy to read. This book seeks to present the whole handily and readably." In the course of some 318 pages the author has successfully dealt with the entire history of Mysore, with a careful and judicious selection of details.

"The most striking and readily perceivable feature of this book is its extraordinarily nice get-up. It has been published throughout on fine glazed paper, in good and attractive printing, interspersed with a number of excellent and arresting portraits and pictures. I am sure the first and irresistible impression of anyone who sees the book will be to possess a copy of it.

"The internal merits of the book are no less striking and significant. The sense of proportion evinced by the author in the treatment of the subject is quite a commendable point. In the first chapter the author gives a cursory glance of the political history of Mysore from the early times till the accession of the Yadava Dynasty, the present ruling dynasty. The second chapter is devoted to a very interesting description of the development of religion, arts and letters during the same ancient period. The rest of the chapters are deservedly allotted to a more detailed recounting of the extremely interesting history of the Yadava Dynasty or the dynasty of the Wodayars.

„ Even here the sense of proportion is admirably kept up by devoting the third chapter for an account of the several early Wodayars until the accession of the more important Mummadi Krishnaraja Wodayar. Chapter four is entirely devoted for a full and detailed account of the many-sided achievements of this important ruler. Chapter five, six and seven are assigned for a similar full and detailed account of the individual reigns respectively, of Chamaraja Wodayar, Krishnaraja Wodayar IV, and Jayachamarajendra Wodayar, the present reigning Maharja of Mysore.

"Unlike some history books, this book has been written with a view to keep the interest of the reader rivetted on the events narrated. This has been done by the author by a judicious sprinkling of every interesting and, at the same time, relevent traditional episodes and anecdotes, and giving ample details throughout about the flourishing growth of arts and letters, philosophy and religion, industry and commerce.

"On the whole this is an excellent book on the history of Mysore till the present times. It richly deserves to be read by every one interested in the history of Mysore. It is indeed a model history of the model State of Mysore."

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A PRIMEVAL FOREST IS BEING CLEARED

Vast and desolate territories extend south of the African Sahara desert. Barren regions, which for the greater part are not or only partly under culivation. Nevertheless, 150 million people live in this part of the world. Their production figure is, however, not quite three per cent of the world's total!

In this day and age, where the population is ever on the increase and large tracts can be found where hunger and misery stalk through the land, mankind can no longer afford the luxury of such unexploited regions. For this reason, Great Britain has started just after the second world war an intensive colonization campaign of her African possessions.

The cultivation of ground-nuts (better known as pea- or monkey-nuts) on a grand scale has already been taken in hand. These nuts contain namely an edible oil which can be used in the manufacture of margarine. Lots of preparatory work has, however, to be done before production proper can start. In 1948 the first 100,000 acres were already under cultivation but the work of clearing the virgin forest is by no means over. Tractors and bulldozers transform the once impenetrable forest into arable land. On an average, 150 full-grown trees per acre have to be cleared and lots of young Britishers labour under a scorching tropical sun side by side with 10.000 natives.

Wild animals flee to parts of the forest as yet not cleared but neither the tsetse fly nor the mosquito can be driven away by modern machinery. As the tsetse fly causes the dreaded sleeping sickness, and the mosquito spreads the accursed malarial fevers, this constitutes a real danger.

Workers in Tanganyika and Northern Rhodesia would therefore be well advised if they follow the instructions laid down in the report published in 1938 by the Committee of Experts on Malaria appointed by the former League of Nations, in which these specialists recommended that during the whole of the malaria season a daily dose of 6 grains of QUININE should be taken as a precautionary measure, whilst as an effective remedy when attacked by a bout of malaria they recommended a daily dose of from 15 to 20 grains during a period of from 5 to 7 days.

Although the United Kingdom may foster the ambitious project to have three and a quarter million acres of ground-nuts under cultivation in 1952, the work will be seriously retarded if the workers are laid low by sickness.

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THE DASARA EHXIBITION

Wheu Maharaja Raja Wodayar inaugurated the Dasara 340 years ago, he must have done so at an auspicious moment. Hence it has been continuing ever since with increasing glamour, through all the vicissitudes of the centuries. It has now become the most spectacular annual function in the whole of India.

It were foolish to stop it for any reason. Twentieth century democracy is making the world very drab and very dreary. To innumerable people the season is a relief from frayed nerves, a gleam of sunshine amidst the normal gloom, something to look forward to, to enjoy for the moment, and to look back upon.

The Dasara Exhibition also must have been conceived in an auspicious moment. Else it would have perished and ended in disgrace long ago like the Bangalore Exhibition sponsored by impotent self-seekers. It has had careful nurturing during decades, and in spite of muddling interference by damagogues, it retains its internal vitality, and is a thing of beauty, amusement, instruction, and commerce. It is not a bad thing to have in association with the Dasara. It is a far better thing to have than the races, which are of no more use than to lose good money, or to make bad money.

There are numerous things to attract the visitor. The Krishnarajendra mills are offering their mediocre products unrestrictedly. The Paper mills are issuing some white paper at last to an eager public. The Sugar mills are giving out a specimen of their peppermint. The Central Food Technological Institute have brought out their laboratories and are showing the public the outcome of their year's work. And since their products are being dished out by the charming and fashionable ladies of the Women's Food Council, the public are taking to them with eagerness and relish.

There is a Government of India stall also, the publications of the Department of information. They are cheap products, but priced very dear, with an eye, not to encourage, but to prevent sale.

And on a top floor, the United States' information Service also has a niche. It is a modest beginning, but we trust next time it will be done in the impressive way which one associates with America.

And watching all is the figure of Mahatma Gandhi, bony like Abraham Lincoln, on the way to Heaven, with the shadow of a smile playing on his lips!

Editor.

ALL-INDIA RADIO

The A. I. R., Mysore, is arranging 3 talks in English to enlighten listeners on our Yoga Culture as an integrated system of physical culture and mental discipline, and have invited Sri G. R. Josyer, Director, International Academy of Sanskrit Research, to inaugurate the series with a broadcast on Patanjali's Yoga on the 15th inst at 9-15 p.m.

THE CAUVERY IN MYTHOLOGY

(Talk at All-India Radio, Mysore, on 2–7–1951.)

Londoners do not attach sanctity to the Thames, nor Americans to the Hudson. But to Indians, the Ganges, the Jumna, the Godavery, the Cauvery, are sanctified. Their waters may give food, may give wealth, may give light to the nation. But they are not dear on that account. They are sacred because their waters purify and sanctify the body, and liberate the soul.

The legend of the Ganges is well known. Born from Vishnu's feet, descending through Bhagiratha's prayer, lost in the coils of Shiva's head, and flowing thence for the salvation of the myriads.

The mythology of the Cauvery is not so simple, or so well-known.

Kavera, an ancient king, performs tapas. Brahma becomes visible to him, and asks his desire. Kavera wants moksha, salvation. Brahma says that he will not give him moksha, but will give him a daughter who will give him moksha. That daughter is known as Cauvery, alias Lopamudra. Then Lopamudra wants to serve the world, and performs tapas.

At the same time, young Agasthya is performing tapas. God becomes visible to Agastya, and asks him what he wants. Agastya wants moksha. God says, "No, you must marry first Lopamudra, and afterwards have moksha." He then becomes visible to Cauvery and asks her what she wants. She wants to become a river and sanctify mankind. God says, "Agastya will come and marry you, and take you South, where you can become a sacred river."

Agastya then marries Lopamudra, and takes her South, and settles at Sahyadri in Coorg. Later on a great storm arises, and Lopamudra is transformed into Cauvery.

People who think of Cauvery forget the great story about Lopamudra. Once, on a travel, Agastya is ill and unconscious, on the road, and Lopamudra has to carry him on her shoulder in the dark. Unfortunately, his dangling foot touches some holy person on the road, and he angrily curses, "Let the man whose foot touched me die before sunrise." Lopamudra hears the words and swears, "if I am a woman of *Pativrathya* (chastity), let not the Sun ever rise." Next day, the Sun, great saviour of the world, does not rise, and the world is plunged in darkness. The Devas are in consternation, and Brahma and Indra come and beg Lopamudra to lift the ban. She tells them about the curse, and says that the ban could not be lifted unless her husband's life is assured. They grant Agastya immunity from the curse, and long life, and she lifts the ban. That Lopamudra becomes the Cauvery. A great woman, and a great river!

Having become a river, Cauvery has another wish, and prays to God,

"ಲೋಕೇ ಸರಿದ್ಭ್ಯಸ್ಸರ್ವಾಭ್ಯೋ ಗಂಗೈವ ಪ್ರಥಮಾಧಿಕಾ ।
ದಿವ್ಯಾಯಾಶ್ಚಮಗಂಗಾಯಾ ಭವೇಯಂ ಮಧಿಕಾಪ್ಯಹಂ ॥"

"Sire, Of all rivers in the world, Ganga is said to be the most sacred. Make me greater than her."

God replies,

ಗಂಗಾ ಮತ್ಪಾದಸಂಬಂಧಾತ್ಸರಿದ್ಭ್ಯಶ್ಚಾಧಿಕಾ ಕಿಲ ।
ಪದಾ ಮದ್ಪಾರ್ಶ್ವಸಂಬಂಧಾತ್ತ್ವಂ ತತೋಽಧಿಕಾ ಭವ ॥

"Ganga is sacred because she starts from my feet. You become more sacred, by having myself near you." So at Seringapatam, at Sivasamudram, and at Srirangam, shrines of Ranganatha adorn the bosom of Cauvery and sanctify her.

From then on, during the millenniums that have elapsed, the 450 miles of her course from Sahyadri to the sea, have been studded with

temples, lingas, kshetras and teerthas, gathering mystic tradition for purifying the body, illuminating the mind, and liberating the soul. Shiva and Parvati claim that they both got each other by bathing in Cauvery. Harischandra, the victim of Viswamitra, Nala, the victim of Karkotaka, recovered their kingdoms by bathing in the Cauvery. Indra and Chandra, becoming accursed owing to their lapses, bathed in the Cauvery and became normal. Rama made Vibheeshana bathe in the Cauvery in order to wash off the pollution of Ravana's contact. Krishna advised Arjuna to bathe in the Cauvery in order to attain Subhadra. Bhrigu and Kundina become Gotra-Rishis by bathing in her. Yagnyavalkya, Bodhayana, Apastamba attain intellectual illumination through her grace.

Therefore it is rather presumptuous to attempt to speak of her spiritual greatness in less than a quarter of an hour.

Agneya Purana says,

"ಅಯುತಂಶರದಾಂ ಶೇಷಸ್ಸಹಸ್ರವದನೈರ್ವದಃ ॥
ಪಾರಂ ನಾಪ್ನೋತಿ ಕಾವೇರ್ಯಾ ಮಾಹಾತ್ಮ್ಯಸ್ಯ ನಸಂಶಯಃ ॥

If Shesha, with his thousand mouths, spoke for 10,000 years, he could not finish recounting the glory of the Cauvery."

"ಯಥಾನ್ನದಾನಂ ದಾನೇಷು ಗ್ರಹೇಷ್ವಿಂದು ರ್ಯಥಾಪಿಚ ।
ತೇಜಸ್ವಿನಾಂ ಯಥಾಸೂರ್ಯೋ ಯಜ್ಞಾನಾಂ ಮನಯಜ್ಞವತ್ ॥
ತಥಾಸರಿತ್ಸು ಕಾವೇರೀ ರಾಜೇಂದ್ರ ಪ್ರವರಾ ಸ್ಮೃತಾ ॥

"Just as food is the best of charities, Moon is the best of planets, Sun is the best among the lustrous, Cauvery is best among the rivers."

The "Mahabharata" declares,

"ತ್ರಿರಾತ್ರಂ ಜಾಹ್ನವೀತೀರೇ ಪಂಚರಾತ್ರಂತು ಯಾಮುನೇ ।
ಸಪ್ತರಾತ್ರಂತು ಗೌತಮ್ಯಾಂ ಕೃಷ್ಣವೇಣ್ಯಾಂ ಚತುರ್ದಿನಂ ॥
ತುಂಗಾಯಾಂ ದಶರಾತ್ರಂತು ಹೇಮಕೂಟೆ ದಶಾರ್ಧಕಂ ।
ಸದ್ಯಃ ಪುನಾತಿ ಕಾವೇರೀ ವಾಪವಮಾಮರಣಾಂತಿಕಂ ॥

"The Ganges purifies a person in 3 nights, Yamuna in 5 nights, Goutamee in 7 nights, Krishnaveni in 4 days, Tunga in 10 nights, and Hemakoota in 5 nights. The Cauvery purifies immediately.

The Puranas affirm,

ವೇದೇಷು ಪೌರುಷಂ ಸೂಕ್ತಂ ಶಥಾ ಗೀತಾಚ ಭಾರತೆ ।
ಮಂತ್ರೇಷುತ್ರಿಪದಾದೇವೀ ವ್ರತೇಷ್ವೇಕಾದಶೀಪ್ರತಂ ॥
ಸ್ನಾನೇಷುಚ ತುಲಾಸ್ನಾನಂ ಕಾವೇರ್ಯಾಂ ರಂಗಸನ್ನಿಧೌ ॥
ಪಂಚೋಪಾಯಾ ಮುಮುಕ್ಷೋಸ್ತು ಪಂಚಪಾತಕನಾಶನಾಃ ॥

"There are five means of wiping out the five capital sins and attaining salvation: the "*Purusha-Sookta* among the Vedas, the *Geeta* in ihe Mahabharata, the *Gayatri* among mantras, Ekadasi among Vratas, and, among river-baths, bathing in the Cauvery in the month of Tula, in the presence of Ranganatha.

Mahadeva tells sage Gowtama,

ಯತ್ರ ದಕ್ಷಿಣವಾಹಿನ್ಯಾ ಯುಕ್ತಾ ಪಶ್ಚಿಮವಾಹಿನೀ ।
ತಸ್ಮಿನ್ ತೀರ್ಥೆ ಭೃಗೋರ್ವಾರೆ ಸರ್ವೇಷಾಂ ಮಂಗಳಪ್ರದೆ ॥
ಅದ್ಯಾಪಿ ಕನ್ಯಕಾಶ್ಚಾನ್ಯಾ ಪ್ರತ್ಯಸ್ನಾತ್ವಾ ವ್ರತಾದಿಭಿಃ ॥
ರಮಾಮುಮಾಂಚ ಸಂಪೂಜ್ಯ ಪ್ರಸೂನೈರ್ವರಕುಳಾದಿಭಿಃ ।
ಪ್ರಾಪ್ನುವನ್ತಿವರಾನಿಷ್ಟಾನ್ಪುತ್ರಾದನ್ತೆ ಪುತ್ರ ಪೌತ್ರಕೈಃ ॥
ತೀರ್ಥೆ ಪಶ್ಚಿಮವಾಹಿನ್ಯಾಃ ಪ್ರಾತರ್ನೃಭಾನುವಾಸರೆ ।
ಆದಿತ್ಯಾಭಿಮುಖಂಸ್ನಾನಂ ಚತುರ್ವರ್ಗಫಲಪ್ರದಂ ॥

Maidens who bathe with due sanctity in the ತೀರ್ಥ where the ಪಶ್ಚಿಮವಾಹಿನೀ mingles with the ದಕ್ಷಿಣವಾಹಿನೀ on the auspicious day of the week, Friday, and devoutly worship Goddesses Rama and Uma with flowers, will get happily married, and be blessed with children and grandchildren.

And men who bathe in those sacred waters on Sundays in the morning, facing the sun, will attain all the four vargas, ಧರ್ಮ, ಅರ್ಥ, ಕಾಮ and ಮೋಕ್ಷ.

In an eloquent peroration *Agneya Purana* says,

ಪುಣ್ಯಂ ನಲಭ್ಯತೆ ರಜ್ಞ ಕಾಯುಕ್ಲೇಶಂ ವಿನಾಭುವಿ ।
ತಸ್ಮಾದೇವಂ ವಿಧಿಂಕುರ್ಯಾತ್ಕಾವೇರ್ಯಾಂಸ್ನಾನತತ್ಪರಃ ॥
ವಿಧಿಹೀನಂತು ಯತ್ಸ್ನಾನಂ ಕೇವಲಂ ಪಾಪನಾಶನಂ ।
ದೇಹಸ್ತು ಬುದ್ಬುದಾಕಾರೊ ವಿಣ್ಮೂತ್ರಶ್ಚ ಶಕೃದಾಲಯಃ ।
ಜಾಗರೂಕೊ ಯಮೊರಾಜ್ಞ ರಂಧ್ರಾನ್ವೇಷೀಚ ದೇಹಿನಃ ॥
ಉದಯಾಸ್ತಮಯೌರಾಜ್ಞ ಆಯುಃಕ್ಷಯಕರೌರಿಪೂ ॥
ನಕರ್ತವ್ಯಂ ನಕರ್ತವ್ಯಂ ನಕರ್ತವ್ಯಂ ವೃಥಾದಿನಂ ।
ಸ್ವಾಧೀನೊ ವರ್ತತೆದೇಹ ಇಂದ್ರಿಯಾಣಿಶುಭಾನಿಚ ॥
ವಪ್ಯಶ್ಚಸುಲಭಾಃ ಪುಣ್ಯಾಃ ಶರತ್ಕಾಲಶ್ಶುಭಾವಹಃ ।
ನಿದ್ರಾಪಿಶಾಚಿಕಾಂಹಿತ್ವಾ ಹ್ಯುಷಃಕಾಲೆಸಮುತ್ಥಿತಃ ॥
ಕುರ್ಯಾತ್ಕಾವೇರಜಾತೋಯೆ ಸ್ನಾನಂ ನರಕಭೀತಿವಾನ್ ।
ಭೂಯೊ ಭೂಯಃಪ್ರವಕ್ಷ್ಯಾಮಿ ಭುಜಮುದ್ಯಮ್ಯದಕ್ಷಿಣಂ ॥
ಪ್ರವಹತಿ ತಟಿನೀನಾಮುತ್ತಮಾಸಹ್ಯಜಾತಾ ಸಕಲ ದುರಿತಸಂಘ
ಧ್ವಂಸದೀಕ್ಷಾ ಸುದಕ್ಷಾ । ವ್ರತವಿಧಿನಿಯಮೈರ್ಯಃ ಸ್ನಾತ್ಯ
ಕಾಮಾನರಾಯೆ ಪ್ರಭವತಿ ಪರಲೋಕಸ್ನಾನಮಾತ್ರೇಣ
ತೇಷಾಂ ॥

"Punya cannot be obtained without straining the body. Therefore he who would bathe in the Cauvery should observe these restraints. Bathing without observing the rules will only remove superficial dirt. The body is like a bubble, and is the abode of much filth. Yama is alert, always watchful for loopholes. Morning and evening are enemies which wear away life. Therefore you should not, you should not, you should not, waste the day. The body is in your command; the senses are not bad. Rivers are easily accessible, and afford sanctity. Autumn is an auspicious season. The man who fears naraka should drive away the demon of sleep, awake at daybreak, and bathe in the waters of the Cauvery. I tell you again and again, with raised right hand, "Cauvery, best of rivers, flows incessantly, capable of destroying all sins. Those who bathe in it, without worldly desires, will attain Heaven by mere bathing."

Such, in brief, is the Cauvery in Hindu mythology!

G. R. JOSYER.

(Published by Courtesy of A.I.R., Mysore.)

MYSORE DASARA EXHIBITION

The All-India Women's Food Council (Mysore Branch) in co-operation with the Central Food Technological Research Institute, Mysore, is popularising a number of cheap and wholesome non-rationed food articles. Preparations like Halva made out of Tapioca Soji, Masale-Vade of dals and groundnut, Vange-Bhath, Kesari-Bhath prepared out of the synthetic food grains, aerated ginger drink, fruit juice and other fruit products of the Mysore Food Institute are being greatly appreciated by the public The demand for the above-mentioned non-rationed articles has increased considerably from the first day of the Exhibition owing to their very low cost. Methods of preparation of the food articles are also explained to the public. The production of synthetic grains, groundnut milk, preparation of fruit juices and methods of storage of grains, fruits and vegetables are demonstrated at the Institute Stall specially put up for the purpose at the invitation of the Mysore Dasara Exhibition Committee. Visitors can thus see the food processes which are demonstrated every morning and evening at the Institute Stall and sample the products at the "Annapurna" Cafetaria of the All-India Women's Food Council on the Mysore Dasara Exhibition Grounds.

REPRINTS AND BOOKLETS.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ET. ERR., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-40. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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ENGLAND VERSUS AMERICA

Mrs. Basil Macnally is a London tourist guide with a new way of showing off Britain. Not long ago, to fill in time between conventional sight-seeing trips that ranged from the Tower of London to Westminister Abbey, she took a party of American tourists to see the 35s. a week four-bedroomed council flats at Barnes...and they whooped with astonishment!

"In the States this sort of thing is for millionaires only," they said. "Show us more!"

Now the tours include housing estates and hospitals, schools and underground stations, and the Americans rub their eyes. The other day a Texas oil magnate walked into a Piccadilly motor showroom and demanded a car with "direction flashers." The built-in radio heater and press-button window curtains left him cold. "It's got to have a wig-wag" he explained.

He meant an ordinary direction indicator, the lighted pointer that flips from the side of a car to indicate it is turning. Standard equipment on British cars for years, these automatic signals delight Americans. "In the States we still have to crank down a window and shove a hand into the storm," the Texan asserted.

It's the same with the telephone booth, beg pardon, call-box. Just after the war, the Bell Telephone laboratories—perfectors of talkies and the transatlantic telephone—decided to devote considerable thought to evolving the world's best call-box.

Lab. workers dug into the files and studied the suggestions piled up over the years from maintenance employees. Chemists studied flooring samples. Lighting experts, efficiency experts and public service technicians pooled their talents. In the end they emerged with a super-booth...as near to our everyday G.P.O. model as matters.

"It's a modern streamlined version and the doors are made of glass—clear down to the floor!" announced excited U.S. journalists. Yet it will take twenty years to replace America's 800,000 old-type public 'phones. Even the new ones have scanty sound insulation and few hand-micro telephones.

When a New Yorker wishes to 'phone his girl, he lifts a cumbersome earpiece and addresses a fixed wall mouthpiece of the type we scrapped twenty years ago. And the call costs him tenpence!

It's these little things—taken for granted here—that set our transatlantic visitors gasping. Concealed lighting and upholstered buoyant seats in the underground, three ha'penny bus rides—millions of Americans are still in the tram age—bus shelters at windy corners, our postal service. . . .

Few Americans get a postman to their door. He leaves the letters in a box at the garden gate—and most areas have only one delivery, generally in the afternoon. In the City of New York there's scarcely a single public convenience. New Yorkers have to have an acute knowledge of "comfort stations," as they call them, in restaurants and stores.

You've probably heard that 40,000,000 Americans have no bathroom. But 27,000,000 haven't even a kitchen sink! Two million American children cannot go to school because of inadequate building accommodation! Though we consider our own schools overcrowded, one rarely finds sixty childern crowded in rooms intended for thirty.

A public health report has just shaken complacent Americans. It showed that 70,000,000 people in 8,300 communities have to dispense with a dustman, and a fifth of the nation lacks sewage systems. In Washington itself,

(*Continued on page 6*).

A SRIVYSHNAVA

Parasara Bhattar is an honoured name in the history of Srivaishnavism. Son of Sri Ramanuja's beloved Kuranatha and called at first as Srirangaraja, he was named by Ramanuja himself after the great author of Vishnupurana. One of his disciples once asked Parasara, what are the marks of a true Srivaishnava? Parasara bade his student go to Anantharya at Tirupati and learn the answer to that question from him. Accordingly the disciple set out to Tirupati and met Anantarya, who on learning his business asked him to stay for some time on the sacred hills. Six months passed during which Anantarya paid this young man no particular attention. Then one day Anantarya decided to test his spiritual development. The guests in his house used to dine in three sets, in order of their importance. There would also be a fourth batch, made up of all and sundry. Anantarya's plan was to try and provoke the disciple of Parasara Bhatta. So, when that young man sat down in the first set, Anantarya told him that he did not deserve to sit there. The same thing happened when he sat successively in the second and third sets, and he was told that there was no place for him even in the last batch All along, Anantarya was watching him closely to see how he reacted. Seeing that the youth exhibited no displeasure or pique, Anantarya concluded that he had passed the test. So when all the guests had departed, Anantarya himself dined with the young man and treated him with great affection. "You have been with me for six months," Anantarya said after dinner, "and it is time that you should return home. You came here to learn the characteristics of a true Srivaishnava, and I shall describe them to you in just one sentence. A true Srivaishnava should be of like nature with the crane, the cock, salt and Yourself. Mark this, and repeat it to your master. He will explain everything to your satisfaction."

Taking leave of Anantarya, the young man returned to Srirangam, repeated to Parasara Bhatta what he had been taught and begged for an explanation. "Listen carefully, and I shall explain," said Parasara Bhatta. "Let us take the crane first. Anantarya might have had four things in his mind when he referred to the crane. Just as the crane lives in the neighbourhood of tanks, wells, and rivers, full of water, even so the Srivaishnava must live in areas abounding in places of pilgrimage. And even as the crane is spotlessly white, the Srivaishnava must be pure in mind and body. Yet another characteristic of the crane, its patient waiting by the banks of a river or a lake while many small fish flit by and until a fish of the right size to satisfy its apitite is seen and instantly seized, indicates that the Srivaishnava must regard with unconcern all incompetent preceptors whom he may come across, and wait patiently and attentively for a guru who can redeem him from the toils of *samsara*. And when such a guru is found, he must cling to him until the darkness of ignorance is dispelled through his grace. Fourthly and lastly, observe that the crane living on the shores of the sea is afraid of the rainy season with its thunder and lightning and at such a time it leaves the sea and proceeds to some other reservoir of water, where it can live happily and free from this fear. The lesson to the Srivaishnava in this is that he should give up any place where there is the slightest hindrance to his spiritual development, and resort to some holy shrine where pilgrims flock, and there lead a life of peace and devotion.

(To be continued)

(From the life-sketch of Anantarya by Sri M. R. Sampathkumaran, M.A., Madras.)

The Rationalist.

Monday 15-10-1951

ANCIENT CULTURE

In a message to the All-India Oriental Conference held recently at Lucknow, President Rajendra Prasad observes,

"The study of Indian culture is still in its rudimentary stage, and there is very great scope for scholarship to carry on researches in laying bare the forces and elements that have gone into the making of the Indian mind."

Prime Minister Nehru's message said: "Where does wisdom come from? I do not know. But, certainly, we find many evidences of it in the eminent classics which were written in an age when people could think and try to look upon life as a whole and not in isolated compartments. Therefore, the classics must have an important place in any system of education, provided that they do not occupy all the place and push out subsequent development of the human mind."

Pandit Govind Ballabh Pant, inaugurating the Conference said that there were stirrings of a new life all over Asia, and the nations of the East possessing more or less a common culture should now co-operate so that the Orient might again take the lead in the advancement of human culture.

Pandit Pant said that one of the strongest impulses behind the freedom struggle of India was the belief that the achievement of political emancipation would again restore and revive the cultural soul of the nation.

"Political freedom should now enable us to build the cultural life of India upon a wise understanding of her past and also the urges of the present so that the people might rise to their full cultural stature", he added.

Pandit Pant said that in spite of bewildering diversity, the process of synthesis which had been continuously at work in India had produced an underlying uniformity which cut across all differences of language and religion, and which, if properly nurtured would prove the link in keeping the people united in spite of temporary aberrations.

Pandit Pant emphasised that a broad outlook and respect for all faiths had been the bedrock of Indian culture. If there was any lesson written in indelible ink in the pages of the chequered history of India, it was that Indian culture could flourish only in the free atmosphere of religious tolerance, charity and magnanimity, and when vitiated by the virus of blind fanaticism, it lost all its vitality.

Pandit Pant said that European historians had done scant justice to Indian culture though antiquarians and orientalists had rendered very valuable service for which the Indian people had reason to be grateful.

Considerable harm had been done, he said, by the tendency among Indians to seek satisfaction in the achievements of the past. "It is, however the future that is beckoning us and we have to make our own contribution according to the genius of our race towards the building of a true and all-comprehensive culture", he added.

Acharya Narendra Dev, Vice-Chancellor of the Lucknow University and Chairman of the Reception Committee, welcoming the delegates, said that India's emancipation was not complete by achieving political freedom, but she had yet to achieve cultural and moral independence.

India had a rich cultural heritage and was proud of that, he said; but it had not kept

pace with the march of time. "Our ancient culture has been taken to be a thing of antiquity which cannot serve the modern age, but this is not so. Our ancient culture with a modern outlook will be of much use even in this era of sciences."

The task before the learned scholars of the country was gigantic, he added. They had to rewrite the country's history in view of the social, political, economic and cultural changes.

From "*The Indian Listener*", Delhi:

PATANJALI

"A salient feature of the Hindu mysticism is "The Yoga Culture." If Brahmanism may be summed up as teaching the mystic union of man's true self with "Brahman" or world-soul, the philosophy and practice of yoga denotes the most direct method of achieving this object. Viewing the problem from a practical angle, Yoga helps to cultivate emotional stability. Patanjali has been acknowledged to be one of the highest authorities on Yoga Shastra. In his broad-cast talk on October 15 at 21-15 hours, G. R. Josyer will give a brief exposition of the main teaching contained in Patanjali's Yoga-theory."

ALL-INDIA RADIO

The A. I. R., Mysore, is arranging 3 talks in English to enlighten listeners on our Yoga Culture as an integrated system of physical culture and mental discipline, and have invited Sri G. R. Josyer, Director, International Academy of Sanskrit Research, to inaugurate the series with a broadcast on Patanjali's Yoga on the 15th inst at 9-15 p.m.

"JUST A MINUTE!"

"I won't be a minute!" you say—but make it snappy. In that brief ticking minute 90 babies will be born and 76 people will die. In just a minute, the world's smokers use up three tons of tobacco, and over 600,000 cups of tea or coffee will vanish down a quota of the world's 1,800,000,000 throats!

A foremost statistician has just worked out these grand-scale events of a minute, making up an astonishing time picture of the march of man. Every minute we're using up 2,000 tons of coal and nearly as many barrels of oil. The world's food consumption meantime is rather more than 100,000 lb. of meat, 50,000 eggs and a crusty half-million loaves of bread.

May be you don't take salt, but the world pinches 50 tons a second. Sugar sweetens and energizes us at the rate of 20,000 cwt. a minute. A world stockpile of 750,000 pounds of potatoes will vanish in just the same time!

More startling still, the law is catching 2000 wrongdoers a minute, but nearly 3500 world crimes occur. Every minute brings an attempted or successful murder or suicide, possibly under the emotional pressure of the world's 30 thunderstorms.

Perhaps you've just popped out to post a letter? So 2,500,000 other people! In the minute the world has sped slightly over 1,000 miles in its journey round the sun! Perhaps you're wondering just how much time you've spent reading the facts and figures in this article. The average reading time is precisely one minute!

ELECTION EXPENSES

With the General Election only a few weeks away, political parties in Britain are taking stock of their financial position and seeing just how far they can stretch funds.

For the Conservative and the Labour parties, there is little need to worry, but the Liberals are not so happily placed. In last year's election, they gained only nine seats, although 475 candidates were put up.

Getting these nine M.P.s to Westminister cost the Liberals over Rs. 3,20,000 and their total election expenses came to about Rs. 29,00,000.

It would have been an even more expensive business for them had they insured their candidates against having to forfeit their deposits. To do so cost the Liberals Rs. 66,000 in premium. It cost the underwriters Rs. 4,00,000 in paying off the party's financial loss in districts where their support was miserably low.

The Conservatives, with 281 members returned, spent about Rs. 63,85,000 on the last General Election. This averages out at Rs. 22,700 a seat, including the local expenses of each candidate.

They refuse to say what they estimate the coming campaign will cost, but it is sure to be about the same as in last year's election fight.

The Labour Party, with big contributions coming in from affiliate trades unions, has few financial worries. The party spent Rs. 57,12,000 last time, returning 315 M.P.s at an average cost of Rs. 18,133.

At the begining of 1951, the Socialists' Election Fund totalled Rs. 28,35,000 but donations since then will have sent it far above this figure.

EXPERT ADVICE

The judiciary Committee of the House of Representatives, U.S., has decided that the lost virility of Mr. Henry J. Krueger's mink was worth 39,727 dollars and approved a bill that he should be paid that amount.

Mr. Krueger, an Illinois mink rancher, claimed 55,000 dollars because his male mink, loaded with artificial sex hormones from a Government advised diet, looked at the opposite sex and just yawned!

The owner of the mink asked for compensation because he followed the advice of the Department of Agriculture, and fed the animal chicken heads. The heads contained the residue of sex hormone pellets which make young roosters fat, lazy and impotent!

Mr. Krueger said they did the same to the mink!

(*Continued from page 2.*)

100,000 people still draw their drinking water from yard hydrants and have no other sanitation.

Maybe we need to blush less about our achievements—and brag more. Our presentation of ourselves is too reminiscent of the Englishman who stared up at the world's largest electric sign on Broadway and murmured, "Bit blatant, isn't it?"

An Englishman.

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The Manager,
"Rationalist", Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. XII No. 5] Monday 22—10—1951 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-50. EDITOR: YAJURVEDA (5 VOLS. & RIGVEDA PADA), EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life, and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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GOVERNOR KATJU ON HINDUISM

H. E. Dr. Katju, Governor of West Bengal, writes to the *Times*, London:

"Your recent leading articles indicate the opinion that Hinduism and a secular State cannot go together. I suggest that your view proceeds upon an incorrect appreciation of the basic doctrines of Hinduism. In Western Europe and America, professedly, the entire social structure is founded upon Christian faith and civilisation. In the past the State discriminated between Jews, Catholics, Protestants, and other Christian groups; there were inquisitions and persecutions, and in England Catholics were excluded from public employment. To-day law has abolished these discriminations. Its language is undoubtedly wide, but actual practice is the test, and public social opinion. Consider, for instance, the plight of coloured people in the United States and South Africa. The same considerations apply to the predominantly Muslim countries in North Africa and Western Asia. The social structure rests there upon Islamic civilisation.

"The Christian and Muslim faiths are exclusive in their nature. Their adherents believe that there is only one way to the salvation of mankind. Non-believers being in error, the faithful are enjoined to carry the message of Christianity and Islam among them and bring them into the fold. That duty has been well discharged, sometimes with great violence. I suggest that historical religious traditions render the establishment of a genuine secular State in Christian and Muslim countries difficult.

"The ancient Hindu doctrine, on the contrary, commands toleration of all other faiths. A devout Hindu is taught that God is one, though called by many names, and all places of worship are equally sacred, be they temples' mosques, churches, or synagogues. Therefore, for Hindus no question of persecution or of conversion, voluntary or forcible, arises. Again, the relationship between a Hindu and his God is personal. Congregational worship is neither enjoined, nor encouraged, nor practised. Accordingly, religious beliefs have never formed an integral part of the political life of the country. For centuries, so long as India remained free, Hindus, Buddhists, Jains, and other sects lived in harmony and enjoyed equal political rights. India gave shelter to, and welcomed, early Christians and Muslims and Parsis from Iran, who practised their religions and suffered from no disability whatsoever. Here there never has been a State religion so-called.

"It was because the genius of the race so definitely inclines that way, and in the Constituent Assembly members were predominently Hindus, that a real secular State was so readily established in India. The Indian caste system misleads but, originally based not on birth but on vocation, does not form an essential part of Hinduism. The Indian Constitution expressly abolishes "untouchability" and forbids its practice in any form whatsoever. It provides that all citizens, theists and atheists alike, are equal before the law, entitled to its protection, to freedom of conscience, and to profess, practise, and propagate their religion, and are equally eligible for public appointments. The State is not only religiously neutral, but has paramount authority to make laws governing, for example, the status of women, marriage, divorce, succession to property and other social matters, superseding existing rules, whether based on religious tenets or not. These provisions are in consonance with our ancient doctrine whereby territorial, tribal, and even family custom was a source of enforceable law, and could abrogate or modify rules prescribed by ancient law-givers.

(Continued on page 3).

A SRIVAISHNAVA

(Continued from last issue.)

"Let us now study the reference to the cock. It is well known that the cock collects food from sweepings and dust, food for itself as well as for its young ones. In like manner, the great Parankusa gathered whatever was of use in the *Vedas* and embodied them in a Tamil revelation for the use of women and others who were excluded from the study of the Sanskrit scriptures. The *Tamil Veda* was handed over to Nathamuni for propagation. Now, it is the duty of the Srivaishnava to pick out whatever is of use to him from the poems of the Tamil azhwars and the philosophical writings of Sri Yamuna, Sri Ramanuja and others and thus benefit not only himself but also those dependent on him You may ask whether it is not improper to compare the *Vedas*, which are eternal, free from all imperfections, supremely authoritative and of superhuman origin, to dust and sweepings. Note, therefore, that it was not my intention to refer to them in any derogatory or disrespectful sense. I merely wish to point out that they contain a lot of matter which is not of any use to those who hunger after the freedom of their souls—the details about the worship of minor gods, for instance. Our seers have extracted from the *Vedas* all that is of use to the aspirant after salvation, in his difficult quest. Coming now to the comparison with salt, remember that its presence or absence is responsible for various kinds of food being palatable or not. But when food is relished, no one praises the salt. Even so the Srivaishnava must avoid being praised by those to whom he might have been of service. He must always be intent on his own imperfections and try to discover all that he has failed to do. If salt is in excess or deficit, food becomes unpalatable, and people generally curse it for thus displeasing their tongues. But it returns them no answer in anger or in defence. Even so, the Srivaishnava must never answer back when he is reproached. On the other hand, he must feel grateful to those who blame him for reminding him of his faults and imperfections. Thirdly, salt looses itself in making various kinds of food palatable and tasty. Even so the Srivaishnava must loose himself in service to others."

Having spoken so far, Parasara paused. "Anantarya", he continued, "refers to you in the end. Without knowing how you led your life there, I cannot explain what he means. So, tell me now all that happened at Tirupati."

The disciple then recounted his experience at the last dinner before he received instruction from Anantarya, how he was driven from pillar to post, so to speak, but without complaint or ill-will on his part. Bhatta rejoiced exceedingly at hearing this news, and completed his explanation of Anantharya's teaching by adding that the Srivaishnava, whenever he assumed the role of a guest, must sit and dine wherever and whenever his host directed him so to do.

(Continued from page 2.)

"Finally, prohibition of all discrimination between different citizens in India is not merely lip-service but of actual day-to-day application because of the composition of its population. A visit to any Indian city would, by its many places of worship, show how diversified are its religious and racial elements. I stress again that Hindu doctrine and tradition do not countenance anything but a secular State as understood in the Western countries."

The Rationalist.

Monday 22-10-1951

POLITICS AND ASSASSINATION

Last week the British High Commissioner in Malaya was shot dead. This week the Prime Minister of Pakistan is shot dead. Poor Nawab Sir Liaquat Ali Khan! So much strength, so much fight, so much power one moment, and the next silent as the grave! A dead body; Soul and body parted.

What is the soul? What is the body? What knits them together? What parts them? Why does not "Modern Science" reknit them? In the old days they used to do so.

Politicians and military leaders hold other peoples' lives and liberties cheap and light. They forget that their own end may be as swift and sudden, or as liable to humiliation and disgrace as what they inflict on others. The German and Japanese war-criminals had the taste of that.

Political leaders, in order to make themselves secure, indulge in widespread arrests, detentions, and imprisonments of their opponents, as in the case of the Khan Brothers and the recent wholesale arrests in Pakistan. And all too soon, unfortunately, Premier Liaquat Ali Khan has paid the price. Over-night, his iron fist have become a dream!

The Press in India has been making him out an ogre, and been caricaturing him grossly. Now fulsome tributes are paid to him, and Pandit Nehru speaks with sentimental friendship.

From the way that he and Pandit Nehru were getting on when they were in the joint cabinet, and the way the two have been handling the lives and properties of millions, and the other problems of the two countries, they gave the impression that they were both at loggerheads, and that both lacked tact, statesmanship, and common humanitarian feelings towards the millions who were dependent upon them.

That apart, it is startling that Nawab Liaquat Ali Khan's ambitious career should have come to so sudden an end. It shows that the biggest of us, and the smallest fly, are equal in God's scales.

But such horrors are not new to mankind. Julius Caesar was assassinated 2000 years ago. Mahatma Gandhi was assassinated 4 years ago. This week has paid its toll.

In America there have been plenty; Abraham Lincoln the Great, James Garfield, William Mckinley.

On April 15, 1865,— 4 years after Sir Visweswaraya was born,—on the assassination of President Lincoln, the excited throng in New York was demanding vengeance on certain newspapers for treasonable utterances. Two men lay dying in the street for exulting in assassination. At that critical moment, a man known to but few stepped forward, and beckoning to the crowd with a small flag, spoke these words in a clear and impressive voice: "Fellow-citizens,—clouds and darkness are round about Him. His pavilion is dark waters and thick clouds of the skies. Justice and judgment are the establishment of His throne. Mercy and truth shall go before His face. God reigns and the Government at Washington still lives!"

The effect was instantaneous. The crowd listened and became calm. The speaker was

General Garfield, later made President, and assassinated in 1881!

Mr. Rajagopalachari commenting, asks whether we are returning to the barbarous age. What is civilization, and what is the barbarous age? Does he assume that the age of Jesus Christ, Asoka, Buddha, and Socrates was barbarous age, and that the age of Rajagopalachari is civilized?

Xerxes, Artaxerxes and Darius of Persia, Philip of Macedon, Julius Caesar, Caligula and Domitian of Rome, Edmund, Edward the Martyr, Edward II and V of England, Henry III and IV of France, Gustavus Adolphus of Sweden, Paul and Alexander of Russia, Elizabeth of Austria, Lincoln, Garfield and Mckinley of America, all these were murdered. Did they all belong to the dark ages, and has civilisation just burst in with Mr. Rajagopalachari's advent to power? Perhaps if he removes his dark-glasses he might think better. He would realise that, like the rough and tumble of base-ball, assassination is "all in the game" of politics. Tyrants are assassinated and good men are assassinated It has been so 2000 years before Mr. Rajagopalachari, and, we fancy, will be so 2000 years after Rajagopalachari. It is a psychological factor, which if Dr. Bhatnagar's numerous scientific Institutes will study and remedy they would be serving a useful purpose.

Meanwhile Mr. Liaquat Ali Khan has attained the politician's crown of martyrdom, and Pakistan politics which has been looking like a Chinese puzzle, may clear, or become more puzzling, God knows which!

Editor.

From *The Pioneer*, Lucknow:

"HISTORY OF MYSORE AND THE YADAVA DYNASTY"

by G. R. JOSYER, M.A., F.R.E.S.,

"No student of history can fail to observe that, unlike the histories of most other countries, the history of India is not a well-defined, unified and organic whole. The physical bases of this history lack unity. India is not an indisputable geographical unit, and so the historical process within her confines have developed from different and even mutually independent centres. For an over-all picture, therefore, Indian history has often to be studied in local annals; and herein lies the justification for Mr. Josyer's 'history of Mysore and Yadava Dynasty'.

There are elaborate histories of Mysore, thorough and scholarly but hardly satisfying the needs of the usual reader. To such readers the present book is intended to be of use. Neither cluttered up with details nor partial or lop-sided, it is succinct, objective and analytical in the treatment of its subject. Some of the views expressed here are no doubt disputable, but that is the case with any book of any consequence, for no two men agree completely. On the whole it can safely be said that it will be welcome to those who have no time or patience to wade through more exhaustive works."

HINDUISM & NATIONALISM

A Correspondent writes:

"Having accepted the division of the nation as demanded by those who declared that they belonged to a different nation from the Hindus, and having acted upon that demand, how can Mr. Nehru or any one now say that there is still a single Hindu-Moslem nation in Bharat? After partition, Hindu opinion is the national opinion in Bharat as Moslem opinion is the national opinion in Pakistan. The voice of 90 per cent of the population is the voice of the nation. The aim of all Governments is the greatest good of the greatest number, and what is detrimental to the Hindus who constitute the greatest number is detrimental to the nation. There can be no "Hindu-communalism" in Hindustan or Bharat. It is only another name for the noblest patriotism and the deepest love for the country and its traditions and anxiety for its security and future glory.

This, however, does not mean that the 25 million Moslems still left in India have ceased to be citizens of Bharat. They are entitled to the full rights of citizenship so long as they do not menace the security and existence of the Hindu nation and so long as they remain loyal to the State. The Moslem minority should learn a lesson from the Parsi minority who have responded so splendidly to the call of national service and who have acted on the principle that those who go to Rome must do as the Romans do, and who have never had any reason to complain about the Hindu attitude. Every nation contains minorities and the existence of a Moslem minority cannot detract from the Hindu character of Bharat.

As stated by Savitri Devi, the distinguished Greek lady, there is no such thing as an Indian civilisation which is neither Hindu nor Moslem; and the only civilisation for all India is Hindu civilisation. The only culture for all India is Hindu culture Indian national consciousness is nothing else but Hindu national consciousness, strengthened, enlightened, broadened. What is the meaning of the word "secular", which Mr. Nehru is never tired of repeating? Hindus have no creed or a set of beliefs, and a Hindu State alone can be secular. A state in which no creed is enforced by the laws of the state is a secular state. No man who does not believe in the Koran can be a Moslem or a citizen of a Moslem state. The Islamic ideal is the Khalif, a theocratic ruler. Every Hindu state known to history, Shivaji's realm and that of the Peshwas, Vijayanagar and the Empire of Chandragupta were all secular states. But by a strange irony of fate, the present champions of a so-called secular state are incessantly interfering with Hindu religion, Hindu temples, Hindu religious dignitaries and Hindu law, at every turn. Congress policy seems to be to regulate Hindu religion out of existence and, by using the words "secular state", Mr. Nehru probably means in practice an anti-Hindu state. Is it fair to allow Dr. Ambedkar, a man who had declared his intention to renounce Hinduism, to reform Hindu law? Will Mr. Nehru agree to allow Mr. Savarkar to reform Mohamedan law? No Hindu has asked for Government help for the promotion

(*Continued on next page.*)

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

POISONING BY MEDICINE

One legacy left to mankind by the war is the large-scale taking of medicine against all sorts of possible and impossible ailments. Pills against lassitude, against overwrought nerves, vitamin tablets, sleeping powders, etc. etc. Especially in Denmark has this abuse assumed enormous proportions. In that small country, with a population of 3·5. million people, no less than 161.5 million sleeping tablets were sold in 1947. The consequences of such an abnormal use of medicine in the form of poisoning by medicine are bound to be grave. That same year 1947 showed a thousand cases of such poisoning.

The mortality figures speak for themselves. For every two Danes who died of tuberculosis in 1947 and 1948, one died of poisoning by medicine, and for every one Dane who died of infantile paralysis, ten died because of the abuse of medicine!

Were there sufficient room in the hospitals, a large number of these addicts could be cured by gradually giving them an ever decreasing dosage spread over a long period but the Danish hospitals are unfortunately over-crowded.

From the above one should by no means conclude that the taking of medicine must always be wrong. On the contrary, during the last years science has made great strides in the field of medication and, provided instructions are strictly adhered to, the results will prove to be truly excellent.

There are vast tracts on earth in tropical and sub-tropical regions where malaria is prevalent; a sickness which counts its victims by the million. Luckily there is an effective remedy, namely, QUININE. Before the second world war, in 1938 to be precise, the Committee of Experts on Malaria of the now defunct League of Nations drew up a report in which they prescribed a daily dose of 6 grains of quinine during the whole malaria season and in which they further advised a daily dosage of from 15 to 20 grains for a period of from 5 to 7 days when attacked by a bout of malaria.

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of Hindu religion but the Madras Government control Hindu religious institutions to their detriment, diverting Hindu religious funds for non-religious purposes. This is secularism turned upside down! At last comes a Travancore Congress leader, who on the occasion of universal mourning, following the deliberate desecration and destruction of the sacred and ancient shrine Sabarimalai, declared that he was glad that one centre of superstition had been extinguished. What has Mr. Nehru's secular state done to stop this sort of tomfoolery on the part of a Congress dignitary?

Nobody need doubt the good intentions of Mr. Nehru, but sincerity is no substitute for a sound policy. All know that hell is paved with good intentions!"

* * *

We think Mr. Nehru's intentions are incoherent as his words. The one intention, which is clear, is to hold power.

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A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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BENGAL LAMPS

THEY STAY BRIGHTER LONGER

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT BRN., HON MEMBER AND MEDALIST.
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1949-50,
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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POST & TELEGRAPH UNION, MYSORE

The Post and Telegraph Union, Mysore, held a meeting on the 16th instant, to welcome Mr. S. Guruswamy, General Secretary of the All-India Railwaymen's Federation, and Mr. Bhujanga Rao, Vice President of the Madras Presidency Postal and Telegraph Association.

Welcoming the two visitors, Mr. G. R. Josyer, President, observed that it was his pleasant duty to welcome the distinguished leader of the sister All-India Service. For over 20 years Mr. Guruswamy had been well-known as the able organiser and spokesman of the Railwaymen of India, and one of the important labour chiefs of the country. He recalled that some years ago when there was a Railway Strike in Mysore, Mr. Guruswamy had intervened with Dewan Ramaswamy Mudaliyar, and arranged some kind of a settlement. On behalf of the P. & T. Union, Mysore he expressed warm appreciation for his services in the cause of labour and offered him a warm welcome, as also to Mr. P. K. Bhujanga Rao, the enthusiastic Vice President of the Madras Provincial Postal and Telegraph Union.

Mr. Guruswami addressing the gathering said that being a Postmaster's son, with several relatives in that service, he felt one with them. Recently at Mangalore he had been misreported as having recommended acceptance by the postal employees of the recommendations of the Pay Commission. He had said exactly the contrary. The Pay Commission's recommendations were based on old economic conditions and were now obsolete. Therefore they should not be accepted. He advised consolidation of the Dearness Allowance with pay, so that they might have larger insurance and better pensions. He urged the Unions not to neglect the interests of the pensioners, but to fight for them also. Asked about the 5 year planning, he said that no details were available, but that its effect would be to close all prospects to labour for some years to come. The enormous capital expenditure would eat away in the form of interest the revenues of the Department. Therefore it was a thing to be opposed by all means in their Power.

Mr. Bhujanga Rao, who also spoke, remarked on the poor show made by the Mysore Union during the last few years, and urged that it should be more alert, and more active in registering the grievances of the employees and getting remedies, and should become a well-knit and strong body.

The President, Mr. G. R. Josyer, thanked Mr. Guruswami for his eloquent, inspiring, and illuminating address, and Mr. Bhujanga Rao for his words of advice to the Union, and wished them both a long life of service for the welfare of their fellowmen. After garlanding the meeting terminated.

PRESIDENT AND PREMIER

Sri M. R. C. Basappa, Congress Worker, Mysore, has telegraphed to Pandit Jawaharlal Nehru, Congress President, New Delhi, on 23rd Oct. 1951, as follows:

"Regarding Election tour programmed, your dual roll as President and Premier would create misgivings, effect elections, and not return even twenty percent candidates. Congress prestige revived, food situation and public grievances best understood only by resigning Premiership. Official surroundings as Premier would hinder public from faithfully representing matters. Detailed letter follows."

WISDOM IN 7 TONGUES

The people of the world may not think alike in all things. But in proverbs, they do! Proof of this may be found below. The translations are the work of Charles Berlitz of the Berlitz School of Languages. Mr. Berlitz has collected these proverbs in his travels throughout the world.

ENGLISH

1. Little drops of water make the mighty ocean.
2. Everyone has a right to his own opinion.
3. Look before you leap.
4. There is something rotten in Denmark.

FRENCH

1. Little by little the bird makes his nest.
2. Everyone to his own taste.
3. Turn the tongue 7 times, then speak.
4. There is an eel under the rock.

SPANISH

1. Little by little the cup is filled.
2. Everyone has his own way of killing fleas.
3. Think before speaking.
4. There is a cat shut up.

JAPANESE

1. Dust may pile to form a hill.
2. Ten men, ten colors.
3. Have an umbrella before getting wet.
4. There is a worm in the lion's body.

ARABIC

1. A hair from here and from there makes a beard.
2. Every person is free in his opinions.
3. Before you drink the soup, blow on it.
4. There is a snake under the hay.

GERMAN

1. Steady dripping hollows a stone.
2. Don't quarrel about tastes.
3. First weigh, then dare.
4. There is something foul in Denmark.

RUSSIA

1. A thread from all over the world makes a shirt for a man.
2. Every baron has his own fantasy.
3. If you don't know the ford, don't cross the stream.
4. There is a needle in the bag.

LIGHTNING CURE

Medical men in Britain have been showing great interest in the amazing case of a Qeadon (York-shire) man who is believed to have been "cured" by lightning. For twenty years two fingers of his right-hand were dead, paralysed as a result of an injury in the first World War.

Then, not long ago, came a thunderstorm. A streak of lighting ran to earth close to the man's linotype machine. He felt "a heavy shock" run through his arms and legs. And when he recovered found that his fingers had become alive again.

Can lightning really cure? Doctors are cautious when asked this question, but one medical man declared: "It is really a question of shock. We know that in such cases the nerve centres are affected in some way, but exactly what happens no one can say. Other kinds of shock will produce the same kind of effect. There was a man, for instance, who was deaf for years but who regained his hearing after seeing a terrible road accident in which several people were killed."

The ingenuity of medical science has not yet devised a means of harnesing lightning as a curative agent, but this is a possibility in the future. It is on record that a flash of lightning restored a man's sight in a South Wales hospital in 1928. After the lightning a nurse heard screams and ran to the man who was shouting: "I can see!"

The Rationalist.

Monday 29-10-1951

PATANJALI'S YOGA

Vyasa, Jaimini, Gowtama, Kanada, Kapila, and Patanjali, are beatific names held in deep veneration by most Indians for many thousands of years. Their Vedanta Sutra, Purva Mimamsa, Nyaya, Vysheshika, Sankhya, and Yoga Sutras, are treasure-chests of human knowledge deemed price-less by successive generations of Indian men and women.

With their giant brains these men scaled the heights of knowledge, and presented its essence to their fellow-men, as Vishnu presented Amrita to the Angels after the churning of the Milky Ocean.

Today we lack words and have to coin vocabularies to express new knowledge. But in the days of old, these wonderful men had limitless words to express their discoveries. The Ramayana is three times as large as Homer's Iliad, and the Mahabharata eight times the Iliad and Odessey put together. And the great Pancharatra literature is reputed to have numbered one and half crores of couplets, or 120 times the Mahabharata!

They could at the same time compress thoughts into the fewest words possible also, crisp, short, telling, like military commands on parade.

The Sutras of the Six Systems of Philosophy, '**अथातो ब्रह्मजिज्ञासा**', '**अथ योगानुशासनम्**' &c, Panini's '**अइउण्, ऋलृक्, एओङ्, ऐऔच्, हयवरट्, लण्, ञमङणनम्, झभञ्, घढधष्, जबगडदश्, खफछठथचटतव्, कपय्, शषसर्, हल्**' are marvellous concentrations of knowledge, like vitamin pills given to marching soldiers. The Sutras of all the six systems together could be got by heart in 3 months, and a man could go on a Polar expedition or a Badrinath pilgrimage reciting them and ruminating on their meanings.

Of the many special kinds of intellectual legacies which the seers of India have left behind, the Sutras are particularly special. Nowhere else on the globe, during these million years of man's existence, have such noble treasures been left behind.

A Sutra is thus defined in Sanskrit,

अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम् ।
अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

"Of few letters, with no scope for doubts, giving the gist of the thought, fully expressive, unassailable, and utterly flawless": that is a Sutra according to the Sutrakaras.

The Yoga-Sutras of Patanjali are one such. They are at least over 3000 years old. But the practices of Yoga were current among the ancestors of the nation long before Patanjali, just as America was there long before Columbus. What Patanjali did was, with his magnificent brain, to dehydrate the current knowledge and freeze it into 194 sutras. What may have been diffuse knowledge, in unwritten practice, he has scrutinised with a seer's eye, and given its basic truths to his fellow-men, with simplicity, brevity, unity, and comprehensive form. It is not a case of originality of invention, but of brilliance of perception, and genius of expression.

For over 1000 years tradition has held that Patanjali, the sage of the Yoga Sutras, is also the author of the "Mahabhashya" on Panini's great grammar, and the Vartikas on Charaka's invaluable medical work. From King Bhoja of the 10th century downwards, scholars have revered his name in the following stanza:

'**योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।**
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥'

Delivered before the All-India Radio, Mysore on 15–10–1951, and reprinted with kind permission of its authorities.

"I bow reverently, with folded hands, to the sage of sages, great Patanjali, who purified the mind by the "Yoga-Sutras", purified speech by the "Mahabhashya", and purified the body by the work on Charaka."

It is, however, a doubtful point, because the three works seem to show evidence of having come out at different periods with centuries between each. There may have been three men of distinction bearing that name at different times.

Our knowledge of these things is far too meagre to dogmatise on their exact epochs. We, who today, flying into a fog, collapse and perish owing to "poor visibility," have to see through a fog of 3000 years, and guess blindly owing to "poor visibility." One guess as good as another, and perhaps all guesses wrong!

We are now concerned with the first Patanjali, the exponent of the Yoga-Sutras. Whether he lived 4000 years ago, or earlier, we do not know. Any way, Vyasa has written a Bhashya for the Yoga-Sutras. Whether it was the holy Vyasa of the Vedas, the magnificent Vyasa of the Mahabharata, the great Vyasa of the Brahma-Sutras, or another later learned sage, we do not know. Therefore we shall drop the question of time, and proceed with the matter.

Life on earth is not happy for any of us. We may be happy, now and then, briefly, but the misery of frustrated greed, lust, hunger, and ambition is overwhelming. Perhaps the proportion of happiness to misery may be said to be one to ten. Our great sages, and Zoroaster, Mahaveera, Confucius, Buddha, Christ, Mohammad, knew that and sought a way out. Salvation, "Moksha", the state untouched by misery, everlastingly blissful, was to be the goal. Each prescribed his means of attaining it. And Patanjali prescribed "Yoga."

(To be continued)

BOOKS RECEIVED

We acknowledge with thanks receipt of the following:

"GROWTH OF LIBERALISM IN INDIA IN THE 19TH CENTURY"—by Prof. M. V. Krishna Rao, Mysore University.

"MANASA NUMBER III," Annual of *Kalyana Kalpataru*, Gorakhpur: 3rd volume of Tulasidas's "Ramayana" with English translation.

"ADMINISTRATION REPORT OF MYSORE FOR 1949-50," a comprehensive survey of administrative activities of the year.

"MYSORE STATE, 1951", a pretty brochure offering a picturesque presentation of the progress of the State; and attractive bulletins, named "Facts about Mysore" dealing with the several Departments, e.g., Rural Development, Revenue, Forests, Geology, Industries, Health, Animal Husbandry, Economic Development, Prison-Reforms, Food-production, Anti-corruption, and Hydro-Electric Development, issued by the Principal Information Officer, of the Government of Mysore, Bangalore.

"HAND-BOOKS OF THE DASARA EXHIBITION IN MYSORE IN 1951," in English and Kannada, well-got-up, as usual, with copious reading matter, brought out by the same authority.

Vol. I No. 2 of the TECHNICAL BULLETIN of the Central Food Technological Research Institute, Mysore, with an article on the Cold-Storage Industry in India by Dr. K. Kirpal Singh, Seminar activities, and Food-notes and abstracts from Foreign Journals.

CROSS-WORD GAINS

The Bombay Home Minister, Morarji Desai, in the course of a statement in the Bombay Legislature, gave precise figures of the gross income of Crossword companies for the year 1950 as Rs. 61,25,000 and the amount paid by the Companies in prizes as Rs. 17,00,000. But such startling disclosures have eclipsed a point which should interest even the least socially-conscious competitor.

What are the competitor's chances of winning a substantial sum? Here he finds himself against heavy odds. To win the maximum offer which varies from Rs. 25,000 to Rs 50,000 for Re 1 sounds fine and represents odds of 25,000 to 1. But to realise this sum, the competitor must correctly solve all the nineteen or twenty clues. The odds against this are 5,24,288 to 1 taking into consideration only 1 alternative to each clue. To cover up all these entries, it involves an outlay of Rs. 5,24,288.

One competitor in nine or ten may get smaller prizes, not exceeding his investment if he is a "regular". Here again, the odds are pretty bewildering. The true odds against 18 correct solutions are 2,62,144 to 1. But it is the sparkling dream of a big prize that animates most competitors. Few of them expect to win a big sum. But there is always hope bringing a breath of excitement.

Objections to this kind of mathematical reasoning may be raised in as much as it ignores completely the element of skill—the study of the clues, and the assistance of the journals devoted to the discussion of the clues. But there is comprehensive evidence to show that few competitors believe that dexterity plays a big role One girl comments: "I just sit down with the coupon and fill in the solutions which are easily arrived at. In the event of a tie, I toss up for it." In connection with puzzles where only numbers 1 or 2 are put, one regular says: "I just put 1,2,2,1,1,2, at random." Psychologically, these people are taking part in lottery, and lotteries, as we know, have been banned long since.

In a way, spending on crosswords is justified because the stake is paltry when compared with other forms of gambling such as horse-race, and consequently, one feels that he is not gambling at all. He is spared the excitement and temptations assailing those who risk large sums at short odds. Moreover, no evidence is forthcoming to indicate that crosswords have helped to infuse a gambling spirit into people.

The social and economic outcome of crosswords is not easy to assess. The competitor seems to be ignorant of the odds against him, odds that would seem crazy in any other sphere of gambling. Filling in the coupon entails the loss of much valuable time too. They consume large amount of paper. It is a pity to see clerks burning mid-night oil over the clues after a strenuous and hard day at office.

Why these people cling to crosswards would be clear when it is examined in the light of the economic situation prevailing in our country. Nowadays, the possibility of becoming rich by skill or saving is remote because of the high taxation and the madly spiralling cost of living. By staking a small sum in these crosswords the ordinary man hopes to win a fortune.

In the near future, with better facilities to spend their leisure hours, people may dispense with this peculiarly sterile occupation. But today, willy and nilly, they are in vogue and are part and parcel of daily life of lakhs of people, who mostly belong to the hard-hit middle class, for whom they are the twentieth century version of the Cinderella story!

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, **M.A., Ph.D,** Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

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